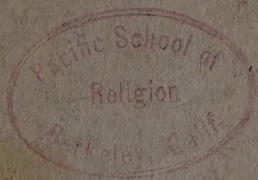
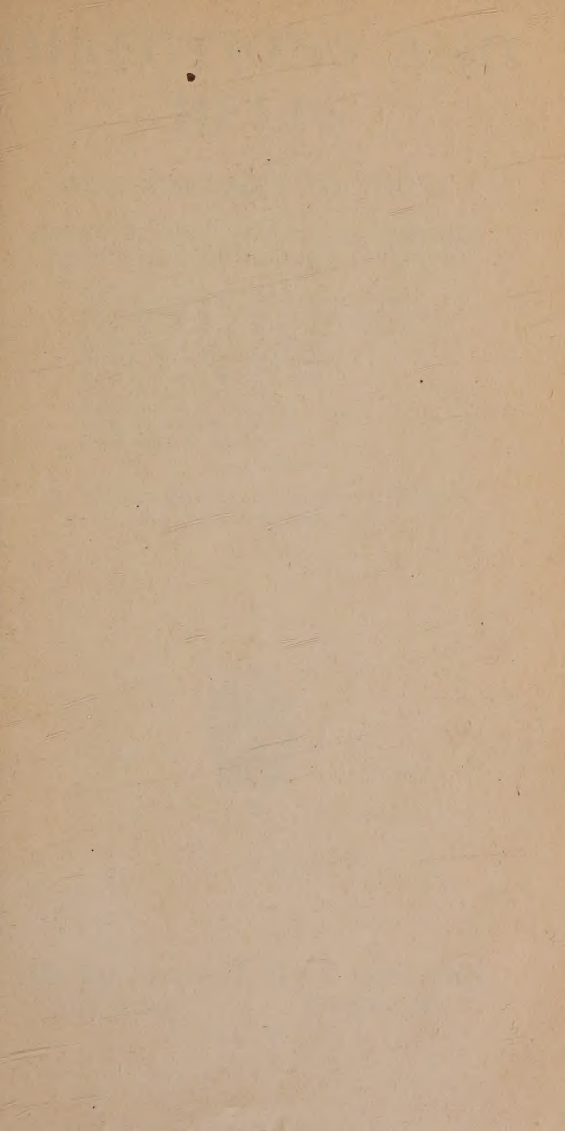


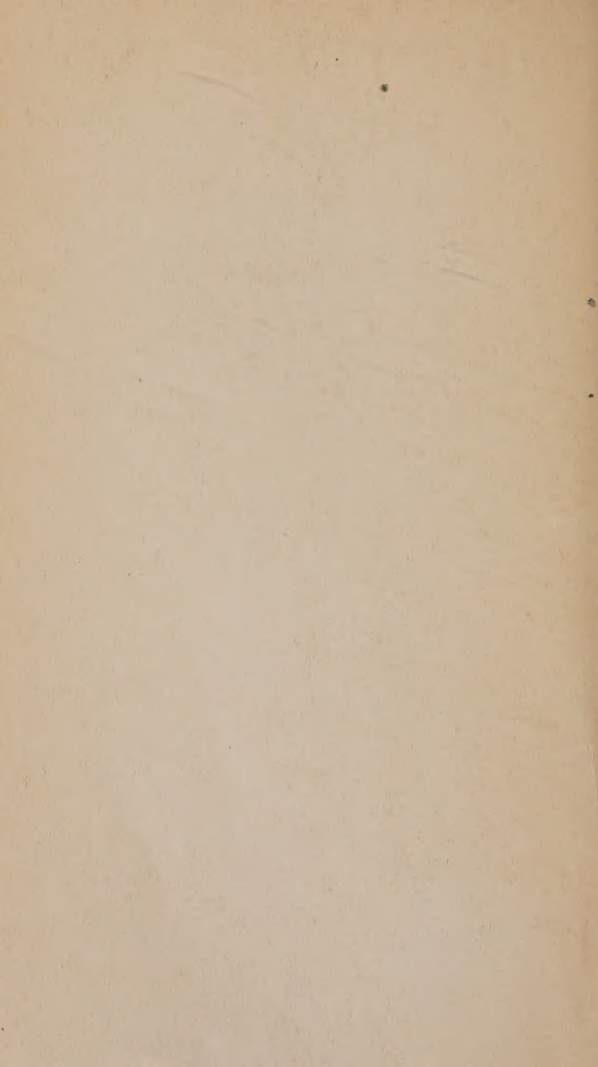
DIRECTIONS AND HELPS

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conference commission on courses
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DIRECTIONS AND HELPS

FOR ADMISSION ON TRIAL

ISSUED BY THE GENERAL CONFERENCE
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ALLAN MACROSSIE, Educational Director
150 Fifth Avenue, New York



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FOREWORD

(To be read by each student before beginning the work of the year)

Not so many years ago the Conference Course of Study meant to most students and examiners simply a series of examinations which a man had to pass in order to get into the Methodist ministry. In 1916 the General Conference established a Commission on Courses of Study, to whom were intrusted all matters connected with the training of our ministers outside our colleges and seminaries. The task of this Commission is not simply to select the books for the Course, but to make the Course of Study a real educational institution.

The *Directions and Helps* are the most important item in the plans by which the Commission is seeking to perform this task. One volume goes with each year of the Course and with the studies for admission. The title describes the purpose of this volume. It is not to add unnecessary burdens, but to direct the student in his work and to help him do it to the best advantage.

The following suggestions are important as to the use of this volume: First, read carefully the General Suggestions for Students. Secondly, turn to the Homiletical Directions and Suggestions, the last pamph-

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let in each of the volumes except that for Admission on Trial. This pamphlet should be used in connection with the study of each volume of the year. Thirdly, note carefully the "Required Written Work" prescribed in connection with each volume.

The Commission extends to you its greetings and its heartiest good wishes as you begin the work of the year. It realizes that the loyal and industrious cooperation of the student alone can make its plans successful. It is grateful for the many words of appreciation that have come to it from students in the Course during these last years. It is desirous of helping the student in any possible way. Communications may be sent at any time to the Educational Director of the Commission, Dr. Allan Mac-Rossie, 150 Fifth Avenue, New York City.

GENERAL SUGGESTIONS FOR STUDENTS

A WORD TO STUDENTS AND EXAMINERS

The *Directions and Helps*, of which this pamphlet is a part, are an essential portion of the Conference Course; their reading is required and the tasks assigned in them are obligatory. This first pamphlet is to be read by all examiners. In addition, examiners will need to read the pamphlets pertaining to the books in which they examine and to the collateral work of which they have charge. They should note carefully the written work required, and should mark upon this separately. In the books upon which the student is examined, the grade given on the written work is averaged with the grade given on the examination, and the final mark of the student is thus determined.

This work is prepared with the thought that the large majority of students taking this course will at the time be pastors in charge of churches. The required written work assumes this in some cases, as for example, where the student is required to report as to conditions on his charge or as to sermons preached to his congregation. In the case of those who are taking

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this Course and are not in pastoral work at the time, the Board of Examiners is authorized to substitute other assignments of written work for that referred to above which presupposes a pastoral relation. It must be clearly understood by examiners that this refers only to a few subjects, and even in these subjects the substitutes will be necessary for only a part of the work.

The student should read this pamphlet before beginning his work. It forms a part of the *Directions and Helps* for each year of the Course.

THE PURPOSE OF THE COURSE

The purpose of the Conference Course of Study has often been misunderstood. It is not a series of examinations which the church sets before its young men as a test of their fitness for the ministry. True, it serves as such a test, but its real purpose is as a school of training.

THE NEED OF TRAINING

Never was the church more in need of trained leadership. Our itinerant fathers were summoned, many of them, to endure great hardships in their work. Their problems, however, were simpler than ours to-day. The task of the minister was never harder than to-day; the opportunity of the ministry was never greater. For these harder tasks and larger opportunities we must make fitting preparation. Take an illustration. Here is the task of religious education, the question of the Sunday

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school, the winning of the young for Christ and their training in the Christian life. The church is beginning to wake up to the greatness of this opportunity. It is just beginning to get ready to do this work and it is finding out how much is demanded. Great minds are asking: How shall the Sunday school be organized? What kind of helps shall we use? How shall the child be kept in the Christian life and in the church? But the work of all these men counts for little if its fruit is not brought into the life of the local church. The pastor is the man that must bring it there, and he cannot lead in this work unless he be trained. Take the matter of the teaching of Christian truth. On the one hand are all manner of movements, from Christian Science on, which are turning the people this way and that. On the other hand is the fact that a strong religious life is closely related to a knowledge of truth. Here again the summons comes to the pastor: "Thou therefore that teachest another, teachest thou not thyself?" The need of training is just as urgent when we think of the minister as a leader in community service and a director of the working forces of the church.

The church has formally declared that its standard of training for its ministers is a full college and seminary Course (Discipline, ¶ 617, § 1). The Commission on Courses of Study urges the desirability of such a preparation upon all candidates for the ministry, and asks every man applying

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for admission to Conference or now in the Course to consider seriously whether he cannot take further training in college or seminary. When a student finds that it is impossible for him to take his training in the schools, then the obligation rests upon him to take the best available substitute. The General Conference has provided this in the Course of Study and the law of the church prescribes this. No Board of Examiners and no Annual Conference has the right to excuse such a man from this Course. The first duty of the man joining Conference is in relation to this Course. That is not only the requirement of the Discipline but his highest duty to himself and to the church; his most important task in the first four years is to get ready for the forty years of ministry that lie beyond.

THE CHARACTER OF THE COURSE

The character of the Course of Study is determined by the conditions under which it is taken, and in particular by three facts: the students are men who have not had a full training in the schools, they must work without the help of teachers or the inspiration of the class room, and practically all are at the same time engaged in pastoral work. These conditions have been kept in mind in shaping the new Course, alike in the choice of books and in the preparation of the *Directions and Helps*.

As regards the choice of books, the effort has been made to secure as far as possible those that are clear, simple, and untechni-

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cal. This can be done, however, only in part. In the first place, such books are not always available in a given subject. In the second place, the subjects which a minister should study are such as to involve some hard thinking and some technical material. It is the same here as with the man who studies law or medicine.

The *Directions and Helps* have been prepared to supply in some measure the help which the teacher affords in a class room. By question and suggestion they seek to make plain the meaning of each Course and how it should be studied. At the same time the effort is made to relate each study to the actual work of the pastorate in which the student is engaged.

THE ARRANGEMENT

It will pay the student before beginning the Course to note the general plan which has been followed in its arrangement. There are four broad fields of theological study:

1. Biblical, including Old Testament, New Testament, and works on the Bible as a whole.
2. Historical, including general church history, biography, and Methodist history.
3. Doctrinal, including philosophy of religion and Christian doctrine.
4. Practical, including (1) homiletics and pastoral studies, (2) the Sunday school and religious education in general, (3) missions, with comparative religion, and (4) social service.

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The Commission on Courses of Study has tried to simplify the Course and to make it progressive in its order. It has tried (1) not to have too many subjects in one year; (2) to have a course in Bible study each year; (3) to make the collateral study bear as far as possible upon the main subjects for the year; (4) to have each year one of the four practical branches noted above.

REQUIRED WRITTEN WORK

The most important new feature in the Course of Study is the requirement of written work as assigned in the *Directions and Helps*. It may seem to the student at first that this is quite an increase in the demand made upon him. A little consideration will show that this arrangement not merely makes the Course more profitable to the student but is of advantage in other ways. In the first place, this written work is not so much an added task as it is a method of study. There can be no real learning without self-expression. The student who does not have the opportunity for class-room recitation and discussion finds the occasion for such expression in this written work. In the second place, the student receives credit for this just as he does for his examination. An examination is not always a fair test of a man's work. In this written work done at home he has a fair chance to do his best. The student should note that this work is absolutely required, and that examining boards may

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fix the time at which it should be handed in. The written work on the collateral books is just as obligatory; though no examination is required, the work will be marked and the grade recorded.

HOW TO PREPARE THE WRITTEN WORK

Certain general suggestions apply to all this written work.

1. Prepare it as you go along, and do not try to bring it all up at one time after you have finished the study of the book.

2. Be careful about the use of English, as examiners will take this into account. There should be correct spelling, punctuation, and sentence formation. See that the thought is expressed clearly.

3. Take special pains in the arrangement of material. Let it be logical and orderly. Have the thought well arranged and outlined before you set it down.

4. When you reproduce the argument of a chapter or use the materials given in a book, use your own language. Do not simply copy sentences or phrases that you have picked out. Think it through, make it your own, then set it forth in your own words.

5. The required written work must be put into shape so that it can be handed or mailed to the examiner. For this purpose use a good paper, but not one that is too heavy if it is to be sent by mail. A loose-leaf note book is excellent. The leaves can be removed when sent to the examiner and permanently preserved in the binder

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upon their return. Such a note book can be secured from the Book Concern. Carefully examine the work returned and note corrections and suggestions made by the examiner.

SUGGESTED QUESTIONS AND EXERCISES

In many of the *Directions* lists of questions are given under each chapter. These are intended to aid the student in his preparation and to enable him to test his knowledge. It is an excellent plan to keep a note book and write out the answers to these questions for your own use. Such writing will clarify your thought and will fix your knowledge. To study with pencil in hand and to write constantly is a habit of great value. In some cases written work is suggested beyond that which is required to be handed in. Write this in your note book. Record in the same your own thoughts, ideas that seem of special value, material gathered from other sources on the subject studied, etc.

AS TO BUYING BOOKS

A workman should have good tools, and it will pay him to buy and keep his tools instead of borrowing them. The books in the Course have been chosen with great care with reference to their real value to the preacher. They are books that should be owned. The book that you have carefully read or studied is the one that is of most value. You will not be able to recall at a given moment all that is in it, but you

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know that it is there and you know how to get at it quickly. Keep it for reference; it is a valuable tool. Go back to such books six months after you have finished studying them, or a year afterward. An hour given to the review of a book at such a time may be worth as much as ten hours in the original study. Further, books that are owned can be marked, and marking a book is one good way of study.

There are certain books that you will need outside of those in the Course. First comes a good Bible. Buy a copy of the American Standard Revised Version. Get a copy that has the marginal references, which are of special value in this edition.

Next get a good dictionary. Funk & Wagnalls' *Standard Dictionary* or the *New International* can be recommended. Get the unabridged edition if possible. Then acquire an intelligent dictionary habit. It is of especial value to the preacher, for the English language is the tool that he must constantly use. To learn a language is a life task, to use it with exactness, clearness, and force is the mark of an educated man, and perhaps the largest single element in his effective training. (Palmer, *Self-Cultivation in English*, published at 10 cents in paper and 35 cents in cloth, is worth many times the price.) Never pass by a word of whose meaning you are not sure. Do not be satisfied with a general impression. Test yourself and see if you can give the meaning clearly and precisely. You should welcome every new word in

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your reading as an opportunity to enlarge your knowledge and increase your vocabulary. Note the different definitions and the derivation of the word. Words often have most interesting histories.

A good concordance should also be secured to go with your Bible. The best is now Hazard's *Complete Concordance to the American Standard Bible*. If you still use the old version, buy Strong's *Concordance*.

Throughout the Course suggestions are made as to books for additional reading. Buy at least a few of these each year, and plan to buy more after finishing the Course. Books are not a luxury for the minister, but a necessity. He must, however, be careful in choosing them. Choose tools, but not crutches. Many books are crutches. Their use weakens the minister instead of developing him. Such are collections of illustrations and sermon outlines, the books of certain popular writers from which some men "crib" their sermons and illustrations, and all those collections of sermons and sermon materials which aim to relieve the minister as much as possible of thought and toil in pulpit preparation. The *Directions and Helps* give frequent reference to books. These references by experts should be carefully noted. The ably conducted "Reading Course" in the *Methodist Review* gives excellent suggestions as to new books. Questions as to books may be sent to "Reading Course," *Methodist Review*, 150 Fifth Ave-

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nue, New York, or to any of our theological schools.

Certain special lists are also given in the various volumes of *Directions and Helps*, and three of these in particular should be carefully noted. One is supplied for the general field of New Testament study in connection with the New Testament History in the first year. A second covers the Old Testament field in connection with the *Helps in Hastings' Bible Dictionary* in the second year. The third list, on systematic theology, is given with Sheldon in the fourth year. Other lists supply references for religious education (second year), homiletics, evangelism (both in the first year), and so forth. In addition, the student should note the references given by authors themselves in the texts, as, for example, in Soper's *Religions of Mankind*. The Conference Course is just the beginning of your study. These lists will help you in pursuing your further studies and in the important matter of selecting your library, which is as necessary to the preacher as tools are to the mechanic.

Note especially the lists of New Testament and Old Testament commentaries given in the first and second years. They will give you guidance of special value in buying the commentaries which you must have. Ordinarily commentaries are best purchased in single volumes rather than by sets. Recently there have been issued, however, two one-volume commentaries

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covering the Bible as a whole which can be recommended to the student. That by Dummelow is somewhat more popular and more conservative. It is somewhat fuller in comment and exposition and so of more direct value to the preacher. The volume edited by Peake is the more recent. Some sixty of the ablest English scholars have collaborated in producing this. Its general articles on the Bible and its special articles on the individual books of the Bible are of great value. These books are both very reasonably priced, especially considering their size.

CONCERNING PERIODICALS

Periodicals form an important part of the minister's reading and at no point is it easier to make mistakes. It is easy to spend too much time on periodicals, especially on the daily paper, and not have enough left for the solid study of good books. There is a temptation to subscribe to the more popular periodicals of wide circulation, whose level intellectually or otherwise may not be of the highest. Here is a bulky popular weekly, mostly filled with fiction, clean enough but not of the highest order; such a journal may be harmful to a minister simply because it takes the time that should go elsewhere. Here is a monthly, almost as widely circulated, specializing in stories of "successful" men and how they "put it over." Better material than this should occupy the preacher. No country in the world

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produces so many papers and magazines as this country, and it is not easy to choose. The purpose of the following paragraphs is not to prescribe just what should be read and what not, but simply to give suggestions in the different fields, naming only a few journals for illustration. This is done because of requests that have come from chairmen of Boards of Examiners.

The publications of your own church will naturally come first. The increasing value of the *Advocates* makes it a pleasure to emphasize them. You cannot afford to do without the *Methodist Review*, which represents the best thought of the church on most important matters. *The Epworth Herald* has its own special place. *The Methodist Year Book* is indispensable to the preacher who really wants to know his church and is a mine of most interesting information. The Sunday school publications of the church, such as the *Sunday School Journal*, are more than helps for teachers, and deserve careful reading. Among religious journals of a nondenominational character may be mentioned *The Christian Century* and *The Christian Work and Evangelist*.

As to current news, watch the time that you spend on daily papers. Learn to select what is valuable, to read carefully the occasional important item or article, and to pass quickly over the rest. Some journals try to bring together the important current matters of interest for the reader from many sources. *Time* is a new weekly that

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summarizes news in all fields. The *Literary Digest* collects opinions and reprints articles from current periodicals. Monthly journals like the *Review of Reviews*, *Current Opinion* and *World's Work* have the same aim.

The weekly journals of opinion form another class. They aim to summarize important events, to interpret the world's happenings, and to bring articles of interest. There are many of these from which to choose, some more conservative like the *Outlook* and the *Independent*, liberal journals like the *New Republic*, or those more advanced like the *Nation*, with popular weeklies like *Collier's*. *The Living Age* is a weekly that aims to keep the reader informed especially on foreign life and thought by reprinting carefully selected articles from all lands. The weekly edition of the *Manchester Guardian* of England is a valuable help in the same direction.

At least one good monthly journal should come to the minister's table for himself and his family. The *Atlantic Monthly*, the *Century*, *Harper's* and *Scribner's* are good illustrations. One should look here for good literature, including fiction, for the serious discussion of important questions in all fields, and in general for reading that will minister to broad culture. The *Atlantic Monthly* contains many articles of special value to the minister and the *Century* has become notable for its interpretation of social matters from the distinctly Christian point of view.

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There remain to be considered journals that are of value in special fields. In the field of theology we have already mentioned the *Methodist Review*. To this may be added the ably edited *Methodist Quarterly Review* of the Church, South, and, as representative journals outside the Methodist Church, on the more conservative side the *Bibliotheca Sacra* and on the more liberal side the *Journal of Religion*. The *Expository Times* is a very valuable English publication that covers a wide field. *Religious Education* is a journal devoted to this field and the organ of the Religious Education Association. Excellent help in connection with social questions and the social application of Christianity is to be found in the following: *The Survey* (of which the special monthly magazine issue is the *Survey Graphic*, which can be had separately), the *Information Service*, published weekly by the Federal Council of Churches (105 East Twenty-second Street, New York), and the *Social Service Bulletin*, published by the Methodist Federation for Social Service at 150 Fifth Avenue, New York.

THE QUESTION OF TIME

Arnold Bennett, the English novelist, has written a clever little book on *How to Live on Twenty-four Hours a Day*. It takes up the problem common to many of us: How shall I find the time? How shall I find time for this Course of Study in connection

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with sermon preparation every week and pastoral visitation? Let it be answered at once, You have all the time that any one else has. Here is the pastor of a big city church. He must preach two sermons a week, and he does not dare to slight his preparation. He has the pastoral visiting that belongs to a large parish. Some of his duties, such as the conduct of funerals, take just so much time, and leave him actually less time for study and ordinary visiting than the pastor in the small church has. And yet the average preacher in such a church usually does more actual work in his study and more general reading than the pastor of the small charge who has more leisure.

The first problem is to find out what we actually do with our time. The trouble is that we waste time. We plan carefully how to live on a thousand dollars a year, but we give little attention to the greater question, how to live on twenty-four hours a day. If you really care to become an efficient minister and to prepare for the highest service of which you are capable, you must resolutely face this problem. Begin with a study of your own habits. For one week, without changing your ordinary habits, keep an accurate record of how you spend every moment of time. When did you arise? How long did you give to bath and dressing, to morning devotions, to breakfast? When did you get into your study, and how much time did you spend in actual work? Be honest and record how

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much time you spent in getting ready to work, in glancing through the daily, the Advocate news columns, or some popular magazine. Record your afternoon in the same way. How much time did you actually spend in calling? At how many places did you spend a half hour when your real business as a pastor could have been done in fifteen minutes? If you make the record honestly you are likely to be astonished at the amount of waste time, and the relatively brief time that you gave to the real work of the day. The efficient minister must face this question of the use of time, and if he does not settle it in the first years he will fail when the larger opportunity comes.

First, make a schedule of work for yourself. No, you will not be able to live up to it, that is, not perfectly; but it will be a daily goal and a daily standard by which to measure. First set the time at which you ought to get to work in the morning, and the number of hours that you should spend in your study five days in the week. (Remember, you need your Sabbath, or rest day, as well as your people do, and yours will not be on Sunday.) Hold that forenoon period sacred for study. Not all reading is study; use that time for study. Let your people know what you use that time for; they will respect it, especially if you show that you have really used it. And get to your study early. The most precious time is the early hours, and it is the time most easily wasted. Be just as careful in

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the use of your time in parish work. It is not enough to be busy. There is no virtue in the mere fact of putting in long hours. What are you doing with the time? In a pastoral call of fifteen minutes there is time to question, to comfort, to cheer, to pray. Even ten minutes thus spent is better than an hour of gossip misnamed pastoral visitation. Do not waste time running around on trifling errands. Do not try to do everything yourself.

PERSONAL EFFICIENCY

Back of this matter of the efficient use of time lies the general question of personal efficiency. A clear brain, a trained will, a healthy body, and right habits both of mind and body are conditions of success for the minister as for other skilled workers. Indeed, when we consider the greatness of our task, is not the obligation to be at our very best even greater with us as ministers? Do not cultivate the "gently complaining" attitude, or try to win sympathy or a reputation for mild martyrdom in that manner. It is our business to love God with all our mind and all our strength, as well as with heart and soul. That means a brain and a body at their highest efficiency.

Good intentions, however, are not enough here. What is needed is a knowledge of the problem which will enable a man to use right methods of life and work and to acquire right habits. Fortunately this matter has been treated in a number of excel-

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lent volumes. Some of these the student should by all means secure. Among the best are the following:

Gulick, *Mind and Work*.

Gulick, *The Efficient Life*.

Payot, *Education of the Will*.

Oppenheim, *Mental Growth and Control*.

Bennett, *Mental Efficiency*.

Bennett, *How to Live on Twenty-four Hours a Day*.

King, *Rational Living*.

Seashore, *Psychology in Everyday Life*.

Fisher and Fisk, *How to Live*.

Adams, *Making the Most of One's Mind*.

Jackson, *Outwitting Our Nerves*.

These works are both scientific and practical. They will not only aid the preacher in reaching his own maximum of efficiency, but they are rich in material which the minister can use as preacher and pastor, especially in relation to his young people. The books of Gulick are more popular and practical. That of Oppenheim is somewhat more thorough scientifically. King's is concerned somewhat more with the ethical problems. *How to Live* has to do with physical health, as does *Outwitting Our Nerves*.

THE EFFICIENT BODY

There have been times when men thought of the body simply as something that belonged to earth and so was evil, to be mortified and scourged and kept under. That

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view was as unchristian as to think that the goal of men lay in the pleasure that came through the body. The body is the temple of God's Spirit, we must keep it pure; the body is the instrument for the spirit of man in the service of God, we must keep it strong and fit. It is not enough for the minister to have the right spirit and the trained mind, he should have the strong and healthy body as well: and this to a large degree depends upon us. Some of the most useful men in the church and the nation have started with the handicap of a weak body, have overcome it by thought and earnest effort, and so have lived lives of notable achievement. James M. Buckley was such a man. Theodore Roosevelt was another. "Theodore, you have the brains," said the latter's father to him as a boy, "but brains are of comparatively little use without the body. You have got to make your body; it's dull, hard work, but you can do it." And do it he did with a training that never once ceased throughout his busy life.

The problem of health is especially important for the minister. Much of his work is sedentary. He is burdened with duties that call him every hour. It seems a lack of devotion to turn from them to exercise or play. And yet he above all men should keep himself fit for his task. And it is not simply a problem for the man who is physically below par. There is a special danger for men who start life with a fine physical endowment, the college ath-

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lete, or the man who comes from the farm. Such a man often relies upon his unusual physical equipment, neglects physical exercise, and works beyond measure. This is the man who often breaks down between thirty and forty, the time when he ought to be at his best, giving as his excuse the demands of his work. It is significant that Theodore Roosevelt did not give up his physical exercise when he became President. He was then a notable example of physical strength and endurance, and he was in an office that brought incessant demands of greatest importance, but he insisted upon two hours of exercise every day, usually tennis or riding or cross-country tramping.

Outdoor exercise is unquestionably of the greatest value. It is not, however, always possible to take this regularly. There is a decided value, therefore, in a good system of free exercises which a man can take regularly each day indoors, which will take but little time, and which will supplement the outdoor recreation. A system like this was one of the means that Dr. Buckley employed to maintain his health and vigor, and was commended by him to others.

A SYSTEM OF EXERCISE

The best system known to the writer is the one devised during the war by Walter Camp, a business man himself, but well known in the field of athletics and during the war chairman of the athletic department

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of the United States Navy Commission on Training Camp Activities. These exercises have been tested out since that time by scores of thousands. They are very simple and can be carried out in ten minutes time, but they are scientifically planned to give exercise to those muscles that are most vital to our health, namely, those that have to do with the lungs and heart and the organs concerned in digestion. Of those who read these lines only a fraction will undertake these exercises and the larger part of these will give them up in a little while. Not many men have the energy and determination to carry out a plan like this, and it will take a couple of months of steady use to show their full value. But the man who really cares to be his best in order to do his best will try the plan. Regularity is most important; do not omit a single morning. Mr. Camp calls these exercises The Daily Dozen. They are reproduced here by his special permission.

The system consists of twelve exercises. Each exercise starts from the position of attention: heels together, feet turned out at an angle of sixty degrees to each other; body erect on hips, and inclined a little forward; shoulders square and even; arms hanging naturally. Each movement should be slow and measured; guard against a tendency to hurry or to be careless. The three preliminary exercises are very simple: First, raise the arms to a horizontal position, then straight above the head: slowly lower them again. Second, raise

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the arms and, forcing the elbows back, place the hands on the hips; then lower them to the sides. Third, raise the arms once more and, again forcing back the elbows, touch the finger tips at the back of the neck. Repeat each of these movements several times.

Proceed with the other nine exercises as follows:

FIRST EXERCISE:

Raise arms sideways to horizontal position; turn the palms upward and force the arms back as far as possible; while in this position, count slowly from one to ten, and

at each count describe a complete circle about 12 inches in diameter, the arms remaining stiff, and pivoting from the shoulders. Then reverse the direction of the circle, and do another ten of them. See Fig. 1.



Fig. 1

SECOND EXERCISE:

Raise arms as before to horizontal. Then, while taking a deep breath, raise the arms to an angle of forty-five degrees; and also raise the heels until you are resting on the balls of the feet.

Then, while you slowly let out the breath,



Fig. 2

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come back to the original position, feet flat on the floor, arms horizontal. Be careful not to raise the arms more than forty-five degrees, or return them to below horizontal. Do this ten times. See Fig. 2.



Fig. 3

THIRD EXERCISE: Raise arms as before to horizontal. Place hands behind the neck, index fingers touching, elbows forced back. While in this position, bend the body slowly forward from the waist as far as possible. Return to upright position, and bend backward. Do not make these movements jerky and do not hurry through them. Repeat the whole movement, bending forward, then straightening up, then bending backward, five times. See Fig. 3.



Fig. 4

FOURTH EXERCISE: Raise arms as before to horizontal. Turn the left palm upward; then raise the left arm and lower the right, until the right is down close to the side, and the left is straight up overhead. Then slowly bend the body sideways from the waist, the right arm slipping down the right leg to or below the knee, and the left arm bending in half a circle downward over the head, until the fingers touch the right ear. Return to original position, and go down the other way, the left arm slipping along the left leg, the right arm bending downward in half a circle over the left ear. Do this five times. See Fig. 4.

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FIFTH EXERCISE: (A) Raise arms as before to horizontal. Move the left foot twelve inches from the right. Slowly bend the fists and lower arms downward from the elbows. Then curl the fists upward into the armpits, bending the head backward meanwhile until you look upward at the ceiling. Take a deep breath as you bend the head back and let it out as you come back to the original position, head erect, arms at horizontal. See Fig. 5.



Fig. 5

(B) Then, without resting, extend the arms straight forward from the shoulders, palms down; let the arms begin to fall and the body to bend forward from the waist, head up, eyes to the front, until the body has reached the limit of motion, and the arms have passed the sides and been forced back and up as far as possible. A deep breath should be taken as you go down and exhaled as you straighten up. Do the whole exercise (A and B) five times. See Fig. 6.



Fig. 6

SIXTH EXERCISE: Move the right foot until the heels are about 12 inches apart. Raise the arms to horizontal. Bend the knees and, with the



Fig. 7

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weight on the toes, lower the body almost to the heels, keeping the trunk as nearly erect as possible. Do this ten times. See Fig. 7.



Fig. 8

SEVENTH EXERCISE: Raise arms as before to horizontal. Stretch the arms straight above the head, fingers interlocked, arms touching ears. Then with the fingers still interlocked describe a complete circle about 24 inches in diameter, the body bending only at the waist. Do this five times. Then repeat the movement five times, but in the opposite direction. Go through the entire movement slowly, and steadily, bending the body in its rotation as far as possible from the hips. See Fig. 8.



Fig. 9

EIGHTH EXERCISE: (A) Move the right foot until the heels are 12 inches apart. Raise arms to horizontal and turn the body to the left from the hips, the arms remaining horizontal until the face is to the left, the right arm pointing straight forward, and the left arm straight backward. See Fig. 9.

(B) While in this position, bend the body from the waist, so that the right arm goes down until the right fingers touch the floor midway between the feet, and the left arm goes up. The right knee must be

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slightly bent to accomplish this. Reverse the movement, moving the left foot until the heels are 12 inches apart, and turning the body to the right this time until the left hand points straight forward, then bending downward until the fingers of the left hand touch the floor. Return each time to the original position, body erect, arms horizontal. After you have mastered the exercise, you can go through it (A and B), and in one continuous motion.



Fig. 10

Repeat the whole (A and B), first to the right, then to the left, ten times. See Fig. 10.

NINTH EXERCISE: Raise arms to horizontal; then upward until they are straight overhead; then let them fall forward and downward, while the body bends forward from the waist, and the arms have passed the sides, and been forced upward and backward as far as possible, just as in Exercise 5, Fig. 6. Remember, as you bend forward, to keep the head up, and the eyes to the front. Straighten the body to upright, with the arms overhead. Then lower the arms to the horizontal position, with the palms turned upward, and the arms and shoulders forced hard back. Then raise arms upward and begin



Fig. 11

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the movement again. Repeat this entire movement slowly five times, forcing the air out of the lungs as the body bends forward, and filling the lungs again as the body straightens. See Fig. 11.

METHODS OF STUDY

There comes finally the important problem of methods of study. The preacher who acquires from this Course right methods of study will gain what many men do not get from the schools and what will profit him all his life. Such an acquirement comes, however, only with hard and persistent effort. The task is the harder because we do not have the help of instructors or the incentive of fellow students. The man who wills can do it, but he must first rid himself absolutely of the feeling that his task is simply getting through with a course and passing examinations. He must clearly see that his business is to train himself, and must set himself resolutely to that task. A score of failures must not discourage him. Others have done this, he can do it. Probably no Methodist in America has done more for education in the largest sense than Bishop John H. Vincent. He lacked the full training of the schools (a lack which he regretted all his life), but he trained himself with resolute will and definite plan.

The first rule for study is the one that Lincoln gave to a young man who inquired of him how to get a thorough knowledge of law. "Work, work, work is the main

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thing." And Judge Henry Wade Rogers, who quotes this in a *Christian Advocate* article, adds the words of Lord Eldon given in reply to a similar inquiry: "I have no rule to give you, but that you must make up your mind to live like a hermit and work like a horse." The ministry is no place for a lazy man, and the last place for indolence is the preacher's study. Laziness here is not merely foolishness; it is wickedness. We have no right to offer God less than the best that is in us, nor expect that his grace and his Spirit will make up for failure of honest work on our part. It is, rather, he who brings the hours and days of toil who may expect God to fill him and use him.

Wesley's advice to his preachers is worth inserting here. We know well what an indefatigable student he was, and his constant journeys, his daily preaching, and his many other cares did not keep him from these pursuits. His preachers were not always so wise, though their need was far greater. And so he exhorted them: "Read the most useful books, and that regularly and constantly. Steadily spend all the mornings in this employ, or at least five hours in the four and twenty. 'But I read only the Bible.' Then you ought to teach others to read only the Bible, and by parity of reason, to hear only the Bible. But if so, you need preach no more. 'But I have no taste for reading.' Contract a taste for it by use, or return to your trade."

Beyond this general summons to work

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there are certain definite suggestions which can be given. The rules that follow are based upon the careful study of experts. They ought to be taken up anew every year and read again and again. He who practices these methods till he masters them will have gained an inestimable treasure.

1. *Understand.* This does not mean merely that you are to understand sentence by sentence as you read. That goes without saying; but such piecemeal study is far from enough. *First*, look at the book as a whole. What is it all about? What is this author trying to do? Read his preface or introduction, look over his table of contents. As you go through the book keep the whole in mind. When you have finished you should not only be able to answer single questions here and there, but to give an intelligent account of the book as a whole, the subject, how it was treated, and the main conclusions. Test your ability to do this with each book. *Second*, study each chapter or other division the same way. You may think you understand a sentence or a paragraph as you read it; you do not really understand it until you know it as a part of a larger whole. Glance through the chapter when you begin its study; what is it about? As you go on, build up its outline until you see it as a whole. Test yourself by your ability to outline it or give a summary of it from memory. Your first business is not to memorize words or ideas; it is to understand. Ask thus of each section, each chapter, of the book as

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a whole: What has this author said here, what does he mean? The following is a good plan to test your understanding and to fix the contents. Write out a series of questions on the chapter you are studying. Frame each question carefully so as to bring out the meaning of the paragraph considered. Then go back and try to answer your own questions.

2. *Think.* Of course you have been thinking in what you have just done. But after all that was mainly receptive, if not passive. You were trying to understand what this writer had to say. Now the question is not, what is his message, but what is the truth? What the author thinks may be good, but you must supplement it with your own thought. What you get depends upon what you bring. Study is not a game of "Open your mouth and shut your eyes," nor is that the thing that will "make you wise." A man may read numberless books, and remember them too, and yet have grown very little in real mental power and ability to lead. He has simply "loads of learned lumber in his head." There must be reflection, criticism, assimilation. Is it true what this man says? If it be true, what does it mean for my thinking? How does it relate itself to my other opinions and knowledge? What other ideas does it suggest, or what other questions does it raise? A pretty good test of real study is the amount of time that a student spends with his book shut, that is, if he be thinking and not dreaming.

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3. *Apply.* In *understanding* we try to get what a man has to say. In *thinking* we weigh it and ask what it means for our own thought. Now we must *apply*, that is, we must ask what it means for life. With us as ministers this question looks two ways. First, it applies to our own life. It is a sad day for the minister when he ceases to ask of every message, including his own sermon: What does this mean for me? Second, it applies to our work. This particular course is chosen in order to prepare the minister for his work. The *Directions and Helps* call attention to the practical significance of these studies. But the student must also do this for himself. He must constantly be asking, What does this mean for my faith as a preacher, for my message to my people, for my work as pastor and church leader? Such questions will vitalize the work, and will keep your mind active and attentive. A good plan is to keep a note book, better, several of them. In one note down suggestions for sermons, in another for the Sunday school, etc.

4. *Express.* We have not really gained any truth, not really made it our own, until we have in some way expressed it. How much better we grasp a subject and remember it after we have preached upon it or have taught it to a class. We have had to make the thoughts our own, to order them after our own plan, and then to set them forth in our own language. So the best way to learn a subject is to teach it. And

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the truth that is remembered best of all is that which is expressed in conduct.

Some of the material in our Course we can put into practice at once in this way, but most of it not. There are, however, some other things that we can do that involve a certain measure of expression.

(1) *Mark your books as you read.* You may wish to indicate such passages as seem important so that you can find them quickly when you page through the book. Such passages may be indicated by underscoring the line of the text. More important is some method by which you can note the central point of a paragraph and thus indicate the outline and course of the argument. Mark such passages by a line drawn on the margin of the page opposite the passage. If you wish, mark important passages with one line, the more important with two, the most important with three. Do this marking with care. Marks carelessly made or too many marks confuse instead of helping. The purpose here is to pick out that phrase or sentence in which the author puts the heart of the paragraph. In this choice we express our own thought and judgment. Carefully made it affords a test of our grasp of the author, and later on an excellent means for review. Read the whole paragraph carefully before you mark. Indeed it is better to read the whole chapter and get the outline of the argument in mind before trying to mark the significant point in each paragraph.

(2) *Make marginal notes.* Jot down a

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criticism, add a reflection or comment, note the reference to some other book. It is a most excellent plan to write marginal headings for each paragraph summing up the argument of the paragraph in your own words. This is even better than the system of marking noted above. It compels you to express the author's thought briefly and gives you occasion to put it in your own words.

(3) *Use the fly leaves.* These blank pages at the end of the book may serve better purposes than ornament. Note when and where you read the book. Jot down references to pages to which you will wish to refer later. Write out comments that are too long for the margin of a page. In fact, you may note here any material that is connected with your study of the volume.

(4) *Write, write, write.* Constant and careful writing quickens the mind, clarifies the thought, and compels real work. The best test of whether we know what we have studied is to try to write the author's thought in our own language. And writing is also the best way to conserve the fruits of study.

5. *Review.* In your mind go back over the chapter after you have read it. Can you give the argument or outline briefly and clearly? Before taking up a new chapter look back over the road that you have traveled. Remember that each chapter is not an independent section but part of an organic whole. Keep that whole before you and you will better understand the indi-

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vidual part. In the same way go back over the book. Return to the book that you read a few weeks ago, a year, or five years ago. You cannot spend time more profitably than in rereading or reviewing a good book. If you have used a plan of marks and marginal notes and have studied it rightly, you can review quickly as well as profitably.

6. *Remember.* The average student puts this first. For him study usually means reading a book and trying to remember it. This verbal memory is the hardest way to acquire, it is of least value, and what is thus learned is most easily lost. Memory is important but it should follow and not go first. First must come understanding. Think through what you have to study first. Then understand it in its relations, the paragraphs in relation to the whole chapter, the chapter as part of the whole book. Review constantly as you go along. Then test your knowledge. With a little more reviewing, the book will belong to your memory. This is not an easy road, but it is not so hard as the foolish process of "cramming," and what you get this way becomes a part of you. What you "cram" usually disappears very soon after the examination.

THE PERSONAL SPIRITUAL LIFE

The most important suggestion is kept for the last. The student must guard his personal spiritual life. "Yes, books are valuable," writes Arnold Bennett. "But no reading of books will take the place of

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a daily, candid, honest examination of what one has recently done, and what one is about to do—of a steady looking of one's self in the face (disconcerting though the sight may be)." The central theme of the minister, alike in study and preaching, is God. But there may be much reading about God and even much speaking about God without much personal fellowship with God. Indeed, there is a peculiar danger that constant dealing with divine things shall take from the preacher the sense of humble reverence and awe. Our supreme task is to bring life to folks, not simply to talk about that life. Only life can give life. Only as we live a life of constant and close fellowship with God, a life of humble trust and obedience, a life of daily communion and prayer, can we bring this life to others.

We ought then to seek spiritual efficiency just as we seek pastoral and pulpit efficiency and efficiency in the study. Only a few suggestions can be given here. (1) Take time. Do not let other duties crowd out the leisure which the soul needs for reading, thought, and prayer. (2) Take that time regularly, if possible the very first thing in the morning. Dr. Jowett quotes this from Andrew Bonar's journal: "By the grace of God and the strength of his Holy Spirit I desire to lay down the rule not to speak to man until I have spoken to God; not to do anything with my hand until I have been on my knees; not to read letters or papers until I have read something of the Holy Scriptures." (3) Do not

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neglect general devotional literature. The Bible will always come first, but gather gradually other books also that will minister to your life. (4) Commit to memory passages of Scripture, hymns, and other writings that will help you. (5) Practice that communion with God which goes through the day and is not limited to the set time of prayer. See the little pamphlet, *The Practice of the Presence of God*, by Brother Lawrence.

AFTER THE COURSE

More important for the minister than any single course of study is the habit of study. More important even than the facts that you acquire in this Course of Study will be your knowledge of what to study and how to study and your regular habits of work. It sometimes happens that men with college and seminary training rely upon this preparation and fail to keep up their systematic study when they leave school. Such men are often outstripped by those who had fewer advantages originally, but have kept up systematic work year after year. Usually, however, it is the man who has had the best training of the schools who does the most work as a student in after years.

Such continued preparation means something more than the weekly writing of sermons. It is best done by means of systematic study in some special field, and this is most effectively carried on under special direction. The Commission on Courses of

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Study is seeking to meet this need by providing a series of special postgraduate courses. The general plan is the same for each course. One subject only is studied. This is treated by a central text, or handbook, specially prepared for the course. To this are added three or four books for collateral study. Special directions are furnished to the student enrolling in the course. The work in each course is in charge of a special instructor, an expert in the field in question, and is carried on by correspondence school methods. So far four courses have been issued, as follows:

1. *A Study of John's Gospel*, prepared by Professor Rollin H. Walker. Instructor, Professor Ernest W. Burch.

2. *A Prophet of the Spirit* (a study of Jeremiah), prepared by Professor Lindsay B. Longacre. Instructor, Professor Longacre.

3. *World Citizenship and Christian Service*, prepared by Rev. Paul Hutchinson. Instructor, Mr. Hutchinson.

4. *Jesus Christ and the Human Quest* (a study of the person and work of Christ), prepared by Professor Edwin Lewis. Instructor, Professor Lewis.

A fifth course is in preparation by Dean James A. Beebe, which will deal with the subject of preaching. Other courses are being planned, so that it will be possible for a student each year to pursue work regularly in some field, and to select a course that will be of interest and profit to him. The personal contact in each course with an

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expert instructor makes the work of great value.

Every student should enroll in one of these courses immediately after graduation from the Conference course. The only cost, in addition to books, is an enrollment fee of two dollars. Write to Dr. Allan Mac-Rossie, Educational Director of the Commission, 150 Fifth Avenue, New York.

DOCTRINES AND DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH FOR 1924

(With Special Reference to the Twenty-five
Articles)

THE IMPORTANCE OF THIS STUDY

The Discipline contains the Constitution (including the Articles of Religion), the Laws, and the Ritual of the Methodist Episcopal Church, and embodies official information regarding its organizations and institutions. It is, therefore, essential that every minister of our church should master this book. It sets forth the laws which control his ministerial conduct, and determines his place and responsibilities among his brethren. The importance attached to this study is indicated by the fact that, without regard to the college and seminary training which a man may have had, every candidate for admission to the Annual Conference is required to pass an examination on the Discipline.

It will be observed that the Directions and Helps prepared for the study of the Discipline are of very considerable size. Aside from the importance of the subject,

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there are various reasons for this. (1) Considerable historical explanation is necessary to show the real significance of certain portions. (2) The study of Wheeler on the Twenty-five Articles no longer being required, it became desirable to have somewhat full explanation of these. (3) A large part of the Discipline is given to the constitution and laws of the church. The book itself contains no explanation of these or commentary upon them. This is supplied by these Helps. (4) As elsewhere, these Helps are intended to aid the student in his study. The student will have two questions in particular about the materials in the Discipline: What does this mean? And what ought I to know? The explanatory matter of these Helps seeks to answer the former query. The second is met by the detailed questions that are given on each section. These bring out the points which the student should know.

In his direct preparation for the examination, the student will find it desirable to test his ability not merely to answer these detailed questions, but to give the important facts concerning each general subject that is discussed. As an aid to this it will be found that certain questions are inserted which are printed in italics. These are comprehensive questions intended to cover the materials contained in the more detailed questions which follow.

The careful student will find the following works valuable for reference and further study:

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1. On "Doctrines" of the Methodist Episcopal Church:

History and Exposition of the Twenty-five Articles of Religion of the Methodist Episcopal Church. By Henry Wheeler.

The Doctrines of the Methodist Episcopal Church in America. By John J. Tigert. Two small volumes in the Little Books on Doctrine Series. A reprint of the Doctrinal Tracts, by John Wesley, with an Introduction. Vol. I contains the Scripture Doctrine of Predestination, Election, and Reprobation; Serious Thoughts on the Infallible, Unconditional Perseverance of All that Have Once Experienced Faith in Christ; Extract on the Nature and Subjects of Christian Baptism; Against Antinomianism. Vol. II contains the Plain Account of Christian Perfection.

The Essentials of Methodism. By Francis J. McConnell.

The Membership Manual (or Probationer's Manual).

2. On the Discipline of the Methodist Church:

History of the Discipline. By David Sherman. (Needs to be brought up to date.)

Constitutional and Parliamentary History of the Methodist Episcopal Church. By J. M. Buckley.

Constitutional History of American Episcopal Methodism. By John J. Tigert.

Digest of Methodist Law. By Merrill and Downey.

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The Governing Conference. By T. B. Neely.

HOW TO STUDY THE DISCIPLINE

The Discipline cannot be mastered by a cursory reading, but requires careful study. First of all, examine the book as a whole. Notice that it contains three general divisions: the Constitution, the Legislation, and the Appendix. Note the relative size of each and the arrangement of the materials. After paging through the various sections and studying the table of contents, write an outline of the contents of the Discipline without the book and then compare it with the printed page.

This study ought to make one familiar with the "geography" and "topography" of the book and likewise give some conception of the relative value of its parts. Every word in the Constitution is of importance, while no one should expect the candidate to know more regarding the section on "Boundaries" (Part VIII) than the number of Conferences, the boundaries of his own Conference, and the regulations in regard to the change of boundaries. Reference materials and those which concern only certain sections of the church, such as the course of study in foreign languages, can be gone over lightly, but the candidate is expected to give careful attention to all matters of practical import to the ministry and the church at large. The examiner may use any question in this Manual or require any exercises herein suggested.

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THE EPISCOPAL ADDRESS

The Episcopal Address, pp. 3-5, which has been altered but slightly for a number of quadrenniums, takes the place of the ordinary Preface of a book and the Historical Statement that of the Introduction. Begin your detailed study of the Discipline with the Episcopal Address.

What are the salient ideas of the Episcopal Address?

THE HISTORICAL STATEMENT

The first paragraph of the Historical Statement embodies an unqualified recognition of the genuineness and value of other branches of Christ's Church. Then it touches on five main points: (1) The convictions which started the Methodist movement. (2) The beginnings of American Methodism in New York and Virginia. (3) Wesley's cooperation and supervision. (4) The change of government necessitated by the American Independence. (5) The manner in which the Methodist Episcopal Church was organized and its extraordinary success.

The Historical Statement closes with two notable paragraphs, setting forth (1) the difference between essentials and non-essentials in a Christian Church, and (2) the way in which the Methodist Episcopal Church regards its rules and organization.

For the benefit of those candidates who do not have access to a history of the Disci-

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pline, a few supplementary facts are subjoined.

ORIGIN AND HISTORY OF THE DISCIPLINE

The two vital features of Methodist polity, according to Bishop Tigert, are (1) a superintending and appointing power; (2) a consulting body called the Conference. The origin of these in the personality and work of John Wesley, and their development until they reached the present comprehensive form, should be understood by every Methodist minister.

In England Mr. Wesley was absolute ruler of the "Societies" which he organized. He made and executed all rules and regulations, he received and excluded both preachers and members at his will, he controlled all chapels, he stationed and changed the preachers as he saw fit. It was a system of personal government by the father of the movement.

The system of Conferences also started with Wesley. He called together his preachers in 1744 for a "Conference." It was made up of six clergymen and four lay preachers. At this meeting and others following, certain questions were discussed: (1) What to teach; (2) How to teach; (3) Where to teach. The exchange of views was untrammelled, but Wesley himself made all the decisions. Thereafter such Conferences were held annually and a record of the decisions as to doctrine and order was kept in the form of questions and answers. These Minutes formed the

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first "Discipline," and every Methodist preacher was under obligation to preach the doctrines and to enforce the order contained in them. Later (1753-1789) Wesley published a summary of the doctrines and the discipline contained in the Annual Conference Minutes. This was called "The Larger Minutes," and they in turn became the authority as to both doctrine and discipline for all the societies.

Methodism was started in America in 1766 by local preachers. These soon felt the need of regular preachers and of the guidance and cooperation of Wesley, and in 1768 Thomas Taylor, an influential layman, and others asked Wesley for aid. He at once sent to America Joseph Pilmoor, Richard Boardman, Robert Williams, and John King, and in 1771 Francis Asbury and Richard Wright. Wesley found it impracticable personally to administer the affairs of the American Societies 3,000 miles away, so in 1772 he appointed Asbury "Assistant Superintendent." Later when Thomas Rankin came to America (1773), Wesley appointed him "Superintendent of the American Societies." Apparently Asbury and Rankin expected to exercise the same control and authority over the societies in America that Wesley wielded in England, but this was impossible, as the development of the Conferences will show.

The first American Conference was held in Philadelphia in 1773 with ten ministers present. They at once recognized the authority of Mr. Wesley and accepted "The

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Minutes" as their sole rule of conduct. After Rankin returned to England in the midst of the Revolutionary War, the Conferences requested Asbury to act as "The General Assistant in America." This was one of the first independent actions of the American Conferences.

The Revolutionary War partly alienated the Methodists of America from those of England. All the English preachers except Asbury returned home. Even Wesley's influence was seriously impaired for a few years. In America, as in England, Wesley did not at first desire Methodism to be an independent church. He expected the members of his societies to receive the sacraments from the Anglican clergymen. But during and after the war there were very few Church of England clergymen in the land, and in large sections there was no one to administer baptism and the Lord's Supper. In this dilemma the preachers in the South of their own accord administered the sacraments; those of the North refrained from doing so because Mr. Wesley did not sanction it. A schism seemed imminent, but after much discussion and contention the southern preachers consented to discontinue this practice for a year until Mr. Wesley could be consulted.

In this crisis, when the American Methodists appealed to Wesley, he at length took the important step of arranging for the organization of Methodism in America as an independent church. He decided that in this emergency he was justified, as a

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presbyter in the Church of England, in setting apart Dr. Thomas Coke, a presbyter of the Church of England, as a superintendent, and in ordaining Richard Whatcoat and Thomas Vasey as presbyters for the work in America. This was done in November, 1784. Dr. Coke, with these brethren, landed in New York with a letter of instructions appointing him and Francis Asbury "to be joint superintendents over our brethren in America," and on December 24 the famous "Christmas Conference" met at Baltimore to organize the Methodist Church in America.

About sixty of the eighty-nine Methodist preachers in America were present at this Conference. Mr. Wesley's letter was read and approved. The Conference adopted the name "The Methodist Episcopal Church," and determined to have superintendents, elders, deacons, and helpers. Everything was decided now, not by the superintendent, but by a majority vote of the Conference. Mr. Asbury refused to accept the superintendency simply on Wesley's appointment, and both he and Dr. Coke were unanimously elected by the Conference. This Conference adopted Wesley's "Sunday Service," likewise a collection of "Psalms and Hymns for the Lord's Day" and "Twenty-five Articles of Religion," and ordained thirteen elders besides Mr. Asbury.

THE FIRST DISCIPLINE

"The Larger Minutes" of the English

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Conferences and the Minutes of the American Conferences had for some years been recognized as the standard authority of American Methodists. At the Christmas Conference the Larger Minutes were carefully revised and adapted to the use of the new organization and, thus modified, they became the first Discipline. This Discipline, like the Larger Minutes, took the form of questions and answers. It contained eighty-nine questions and answers in irregular order. Its title and a few of the questions and answers follow:

“Minutes of several Conversations between the Rev. Thomas Coke, LL.D., the Rev. Francis Asbury, and others, at a Conference begun in Baltimore in the State of Maryland, on Monday, the 27th of December, in the year 1784. Composing a Form of Discipline for the Ministers, Preachers, and other Members of the Methodist Church in America.

“It is desired that all things be considered as in the immediate presence of God; that every person speak freely whatever is in his heart.

“Quest. 1. How may we best improve the time of our Conferences?

“Ans. 1. While we are conversing let us have an especial care to set God always before us.

“2. In the intermediate hours let us redeem all the time we can for private exercises.

“3. Therein let us give ourselves to

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prayer for one another, and for a blessing on this our labor.

“Quest. 2. What can be done in order to the future union of the Methodists?

“Ans. During the life of the Rev. Mr. Wesley we acknowledge ourselves his sons in the gospel, ready in matters belonging to church government to obey his commands. And we do engage, after his death, to do every thing that we judge consistent with the cause of religion in America and the political interests of these States, to preserve and promote our union with the Methodists in Europe.

“Quest. 3. As the ecclesiastical as well as civil affairs of these United States have passed through a very considerable change by the Revolution, what plan of church government shall we hereafter pursue?

“Ans. We will form ourselves into an Episcopal Church, under the direction of superintendents, elders, deacons, and helpers, according to the forms of ordination annexed to our Liturgy, and the form of Discipline set forth in these Minutes.

“Quest. 4. What may we reasonably believe to be God’s design in raising up the preachers called Methodists?

“Ans. Not to form any new sect, but to reform the continent, particularly the church, and to spread scriptural holiness over these lands.”

In 1787 Asbury made a topical arrangement of the Discipline, and so the old form of question and answer was discontinued.

In this manner was the Methodist Epis-

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copal Church organized and the passage made from personal government to government by Conference.

But the transition was not yet complete, for in the answer to Question No. 2 the church still recognized the authority of Wesley, and this led to some misunderstandings. When, three years later, Wesley attempted to appoint Richard Whatcoat a superintendent in addition to Coke and Asbury, the Conference refused to receive him as such and omitted Question No. 2 entirely and "left Mr. Wesley's name out of the Minutes." This declaration of independence for a short time caused considerable controversy.

Other difficulties arose from the fact that as yet the organization was embryonic and defective, failing to define the powers and limitations of the superintendency and of the Conferences. The authority of the general superintendents, or bishops, was not determined. No provision was made for a General Conference. The Annual Conferences were formed and convened by the general superintendents as the latter saw fit. These Annual Conferences passed on all questions brought before them, but it required the concurrence of all of the Conferences in order to make any law or policy binding. This plan proved wholly impracticable. Asbury then organized, with the consent of the Conferences, a Council consisting of the bishops and presiding elders, which body was to take up and decide, with the concurrence of the

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Annual Conferences, questions of general interest. This arrangement proved so unsatisfactory that after two sessions it was abandoned. Finally, at the request of the Annual Conferences, a General Conference of all the ministers was called in 1792. This authoritative body decided that in the future a General Conference should be held every four years, and that the General Conference alone should elect bishops and make laws for the church. All traveling preachers were members of this first General Conference. When, however, the ministers steadily increased in numbers and became widely scattered, membership in the General Conference was restricted. In 1796 all those who had traveled two years or more belonged to the General Conference; in 1800 those who had traveled four years. In 1812 the first *delegated* General Conference met, consisting of delegates chosen by the Annual Conferences.

During the first eighty-eight years of her history all the authority and power of the church inhered in the preachers, and the General Conference was made up exclusively of ministers. In 1872 laymen were admitted into the General Conference, and in 1900 they were granted equal representation with the ministers.

Thus by gradual steps, during a century and a half, the Discipline was developed. Every part of it, with the exception of the Constitution, has been reviewed and revised more or less each quadrennium. It

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is therefore the result of the cumulative experience and practice of the church throughout its existence.

QUESTIONS

Does Methodism claim to possess the doctrines and spirit of the primitive church? Does it deny similar claims of other communions?

What were the basic convictions of the founders of Methodism?

What was the origin of the "United Societies" in England?

How, where, and when was Methodism started in America?

Who superintended the work in America?

What brought about the separation of American Methodism from English Methodism, and how was this separation consummated?

What important actions were taken by the Christmas Conference?

What is meant by the "Sunday Service"?

Answer: The Sunday Service was the Book of Common Prayer of the Church of England, abbreviated by John Wesley to meet the needs of the American Methodists. It contained Morning and Evening Prayers, the Litany, the Ritual, the Articles of Religion, and a Collection of Psalms and Hymns. It was never in favor with American Methodism, and as soon as Wesley's influence became less dominant it was discarded.

What is the purpose of the Discipline?

Give the main divisions of the Discipline

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and the principal subjects treated in each division.

THE CONSTITUTION

The "Christmas Conference" did not adopt a constitution because it did not organize a restricted governing body for the church. The preachers had sole and complete authority, and any General Conference had the power "to revoke anything that had been done, either by any preceding General Conference, by the Annual Conferences, or by the convention which organized the Church" (the Christmas Conference).

But in 1808 the General Conference voted that thereafter there should be a *delegated* General Conference, and placed certain definite restrictions upon these delegated Conferences. These regulations, giving the future delegated General Conferences certain rights and imposing certain restrictions, became thus the Constitution of the church. Hence, those parts of the Discipline which the General Conference by itself cannot alter form the Constitution of the church. Such a Constitution was adopted in 1808, but it was not thus designated until its revision in 1900. It now forms the first general division of the Discipline.

The Constitution covers matters of faith, conduct, and government. The first section, dealing with Christian doctrine, contains the Twenty-five Articles of Religion. The second, regulating conduct, embodies

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the General Rules. The third, touching the form of government, sets forth the Articles of Organization and Government.

THE CONSTITUTION

What is the Constitution?

What is its purpose?

When and how did the church set forth and ordain its Constitution?

Of what parts or divisions does the Constitution consist?

THE ARTICLES OF RELIGION

The Significance of Creeds and Confessions

Before beginning the study of this creed of our own church, it is well to stop and ask the origin and use of creeds in the Christian Church. The word "creed" comes from the Latin *credo*, meaning "I believe." A creed is therefore a statement of faith.

1. Naturally the *individual* confession of religious faith comes first. Such is Peter's great confession at Cæsarea Philippi, "Thou art the Christ" (Mark 8. 29); Paul's great and comprehensive phrase when he speaks of "the God and Father of our Lord Jesus Christ"; and the simple word of faith that Jesus taught his disciples to use in prayer, "Our Father." Formally adopted creeds, or statements of faith, are not found in the New Testament.

2. Next we note the presence of such confessions of faith in the forms of public worship. What was more natural or inevitable than that the church at worship

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should speak forth its faith in psalm or hymn or other form? Psalm 95 was thus used by the early church, and the noble chant *Te Deum Laudamus* goes back to very early years (numbers 728, 729, Methodist Hymnal). The *Gloria Patri* in our Order of Public Worship, and the *Gloria in Excelsis* and *Tersanctus* of our Communion Service, are other notable examples coming also from the ancient church (742, 741, 737, Methodist Hymnal). It is not unlikely that 1 Tim. 3. 16 is a quotation from an ancient hymn or chant of the church, which bore this character of a confession of faith. (Note the form in which it is printed in the American Standard Revision.)

3. At the same time the church very early found need for a simple statement of its faith to use in instructing those who came to it asking admission, as well as to disclose the agreement of such candidates with the faith of the church. This is the origin of the so-called Apostles' Creed.

4. The later and more elaborate creeds of the church had their origin largely in periods of controversy. This is especially true of the Nicene and Athanasian Creeds, in which the early church considered the doctrines of the Person of Christ and the Trinity. As false or imperfect doctrines arose, the church was compelled to define her position and to condemn what she adjudged erroneous. The first four of our own Articles go back for their substance to these ancient creeds.

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5. Sometimes creeds have been put forth for an apologetic purpose, that is, to set forth the faith of a given body of Christians as over against misunderstandings and false accusation. This was done, for example, at the time of the Reformation, when the reformers were wrongly accused of sweeping everything away. The Augsburg Confession (Lutheran) is the most notable of these Reformation creeds. Methodism was wrongly accused at the beginning in just this way.

6. Finally, creeds are used as standards of correct teaching or belief. Their main use as such is commonly in connection with the ministry of the church. In the Anglican Church, for example, those seeking orders must subscribe to the Thirty-nine Articles, but not the laity. The situation is similar in the Presbyterian Church.

John Wesley's position on this point is set forth by Stevens in his *History of Methodism*, which is studied later in this Course. Wesley said: "Is a man a believer in Jesus Christ, and is his life suitable to his profession? are not only the main, but the sole inquiries I make in order to his admission into our society." "I have never read or heard of, either in ancient or modern history, any other church which builds on so broad a foundation as Methodists do; which requires of its members no conformity either in opinions or modes of worship, but barely this one thing, to fear God and work righteousness." But, as Stevens also points out, this does not mean that he was

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opposed to creeds "as convenient summaries of theology; nor as indicatory standards of belief in religious communions" (Stevens, *History of Methodism*, II, 388f., 438f.).

The Origin of the Twenty-five Articles

The Twenty-five Articles of Religion are the only formal statement of doctrine that we have in the Methodist Episcopal Church. Their character must be understood in the light of their history, which will explain their significance as well as certain limitations. Moving backward, we come first to the Christmas Conference of 1784 at which the Methodist Episcopal Church was organized. This Conference received from Mr. Wesley twenty-four articles of religion, to which they added one, "Of the Rulers of the United States of America."

These articles Wesley himself had derived from the Thirty-nine Articles of the Anglican Church. It is interesting to note the changes which Wesley made. First of all he reduced the Articles to twenty-four. In addition to this he made changes in the Articles which he retained. The best way to appreciate the Methodist Articles is to make a careful comparative study of the two series of Articles. Let the candidate secure, if he can, a cheap copy of the Book of Common Prayer and a discarded copy of the Discipline, cut out the two sets of Articles, and paste them side by side. Then underline those portions of the Thirty-nine

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Articles which have been omitted in the Twenty-five Articles. He will find that fifteen Articles have been left out altogether, while not more than eight are retained without some change. Some of the omissions and changes are very significant. Consult Wheeler, *Exposition of the Twenty-five Articles*.

In tracing backward this history, we come next to the origin of the Thirty-nine Articles of the Church of England. These were formed in the time of the English Reformation. They are the result of labors and agitation extending through a period of thirty-five years, from 1536 to 1571, when they were finally approved in their present form. They are a noble monument of Christian faith and Christian spirit, reflecting in their character, however, the conditions under which they arose.

In Germany the Reformation began as a distinctively religious movement, though bringing political consequences in its train. In England the beginning was rather political than religious, though the religious movement followed. As a result there was less of original theological thought in England and more regard for practical considerations. Though England had furnished Wiclif, the great reformer before the Reformation, in the Reformation period itself her leaders were content to follow the Lutheran, Calvinistic, and Reformed leaders of the Continent. But they did not follow any one of these parties blindly. They wanted to preserve the reli-

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gious unity of England, they preferred to be conciliatory and avoid all unnecessary strife; at the same time they wished to assert the Protestant faith and abjure the clear errors of the Roman Church.

The Thirty-nine Articles are the result of all this. They are clearly and definitely Protestant in their spirit; and yet, like the Book of Common Prayer, they cling to all the old that can be retained. As between the different Protestant parties in the Reformation on the Continent, the Articles do not follow any one exclusively, but show the influence of all: of Luther and Melancthon, of Calvin, and of Zwingli. This spirit of breadth and conciliation has made it possible for men and parties of quite diverse attitudes to remain within the Anglican Church. We can understand, too, how it might have been possible, if the Anglican leaders in Wesley's day had been wiser, for the Methodist movement, at least in the main, to have remained within the mother church in England.

One step further needs to be taken in this history; we must go back to the ancient creeds of the church long before the Reformation. While a large part of the Thirty-nine Articles concerns the controversy between Protestantism and the Roman Church, none of the great leaders of the Reformation had any thought of cutting loose from the great creeds of the ancient church like the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. In these creeds were defined in

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particular the position of the church concerning the person of our Lord and the doctrine of the Trinity. On these points, therefore, our own Articles go back first to the Anglican Articles, second to such Reformation creeds as those of Augsburg and Württemberg from which the English reformers took their wording, and finally to the creeds of the early church.

The Character of the Twenty-five Articles

This brief history will help to make plain the character of our own Articles, which may be set forth in three points.

1. In certain important doctrines our Articles set forth the common faith of Christendom. Methodism is not divisive or separatist. It shares the great historic faith. It is a part of catholic Christianity (not "Roman Catholic"; catholic means universal, and the Roman Church has no right to arrogate to itself this term).

2. Because the Thirty-nine Articles originated in a time of controversy, they are largely polemic. The primary aim was not to set forth a full statement of the Christian faith, but to define the position of the English Church on disputed points and to denounce certain errors. Some of these controversial articles were omitted by Mr. Wesley, but most of them were retained. Articles 5, 9-11, 13-16, and 18-21, twelve in all, are directed specifically against errors of the Roman Church. The student must therefore remember that the

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Articles were drawn up originally for a special purpose and thus do not cover the whole field of important Christian truth.

3. This leads to the third fact: The truths which Methodism has constantly emphasized in her preaching receive no special statement in our Articles. In his *Essentials of Methodism*, for example, Bishop McConnell discusses Conversion, Entire Sanctification, Childhood Religion, and The Witness of the Spirit. Methodism has never sought to state these or other characteristic doctrines in an authoritative creed. This does not mean, however, that Methodism is indifferent to these truths or that she has no adequate statements of them. They are to be found particularly in the Sermons of Wesley, his New Testament Notes, and his other writings.

We do not, therefore, look to the Twenty-five Articles for a *full* statement of Christian doctrine, nor for a statement of the special truths which we Methodists have emphasized. They are, however, a great statement of ecumenical doctrine on the one hand, and of the distinctive Protestant position on the other. Some years ago Bishop Vincent drew up a statement of *Ten Doctrines of Grace Which Methodists Believe and Teach*. They are given in the *Membership Manual (Probationer's Manual)*, p. 93, and will be found interesting and valuable. Bishop Vincent's aim was not to set forth a complete creed, but simply to give a statement of the special points emphasized by Methodists.

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The Place of the Articles in the Church

The Articles are the standard which sets forth the general doctrinal position of the church as indicated above. This has been their place since their adoption in 1784, and they are not subject to change. Every preacher, before his admittance into full membership, must make answer to the following questions in the presence of the Conference:

Have you studied the Doctrines of the Methodist Episcopal Church?

After full examination do you believe that our doctrines are in harmony with the Holy Scriptures?

Will you preach and maintain them?

As regards the laity, previous to 1864 candidates for church membership were not required to subscribe to the Articles of Religion. The matter was left to the pastor who received these members, and who examined them as to their fitness. (See ¶ 29 of Discipline.) In 1864 it was decided to adopt a form for the reception of members (no fixed form having previously been employed), and the following question was inserted: Do you believe in the doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church? This remained the rule until 1916. The General Conference of 1916 authorized the use of two forms for the reception of members. In one of these forms the question above quoted is retained. In the other form,

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which is entitled "Form for Receiving Children as Members of the Church," the question is omitted, the following being substituted: "Do you receive and profess the Christian Faith as contained in the New Testament of our Lord Jesus Christ?"

Although the former question is no longer asked at the reception of children into the church, this does not mean that instruction in the Articles of Religion is to be omitted. They remain the doctrines of the church concerning which its members should be informed. Such instruction will naturally be adapted to the understanding of those of younger years, as indeed of those who are older. Some articles are more important than others, and in all of them the practical and vital values should be brought out for those under pastoral instruction.

The Articles Explained

The Roman numerals below indicate the number of the article in question. The student will find it an excellent plan to write out the meaning of each article in his own words, and then to try to put the substance of each article into a single sentence.

I. The center of every creed and the ground of all faith is God. Note the items in this article. (1) The unity of God. Christian faith agrees here with the ancient Jewish faith (Deut. 6. 4; 1 Cor. 8. 4). The doctrine of the Trinity does not mean three Gods. (2) The nature of God: he is spirit

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(contrast, for example, Mormonism in our own day); he is all powerful (maker and preserver of all things); he is perfect wisdom. (3) The character of God: he is all goodness, such goodness as we see revealed in Christ and expressed in the word Father. (4) This God is a triune God; this one God has revealed himself to us as Trinity: Father, Son, and Holy Spirit.

It should be noted that for the Christian this Trinity is not a matter of speculation or logical argument, but rests back upon experience. It is because God has come to us in his Son, whom we know as Saviour and Lord, and because he gives himself to us as a living Presence in his indwelling Spirit, that we confess our faith in one God as Triune. The article states the simple fact of this faith, but gives no theory.

II. This article is primarily concerned with the person of Christ, though it refers also to his work. The Christian Church has ever been convinced of two great facts: the divinity of our Lord and his humanity. When men have tried to set this forth in doctrine, however, there has been a two-fold danger. Some have insisted upon his humanity in such a way as to endanger the truth of his divinity. Such, for example, was Arius, who would have made of Jesus a semi-divine being, half-way between God and man. On the other hand were those who felt that in order to retain the divinity of Jesus they must minimize his humanity. Sometimes they even reduced it to a mere appearance, or show, declaring that be-

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cause Christ was divine he did not really suffer and die.

This article opposes both these errors. Like the first article, it gives no theory but simply insists that Christ was the eternal Word of the Father who became man, and that he did, for our sins, truly suffer and die and rise again; that he is forever truly God and truly man. The work of Christ is spoken of here as reconciliation, the making at one (at-one-ment) of God and man.

III. The doctrine of the resurrection of our Lord is so important for Christian faith that it is repeated here with special emphasis. With this is joined the declaration that true humanity belongs to the risen and ascended Lord, and that he shall be the judge of all men. Article III of the Anglican Creed, which declares that he descended into hell, is here omitted.

IV. This article turns now to the third Person of the Trinity. Here is one point in which the western (Roman Catholic) Church had differed from the Greek Church. The latter asserted that the Holy Spirit proceeded from the Father. The former felt that it was necessary, in order to maintain the unity of the Godhead and the full divinity of Christ, to assert the procession of the Spirit from both Father and Son. The Reformers followed the Roman Church.

V. Here is one of the fundamental principles of the Reformation. The plain man may go to the Scriptures himself and find

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the way of life. He needs no priest to show him to God, nor may he be compelled to accept creed or form upon the mere authority of any ecclesiastical organization. The canonical books of the Old Testament are here specified so as to exclude the Apocrypha, which the Roman Catholic Church included.

VI. Here is set forth the value and dignity of the Old Testament and its relation to the New Testament, correcting an ancient error.

VII. This is a very moderate statement of the cardinal doctrine taught by Augustine and controverted by Pelagius (A. D. 400), namely, the fact of the depravity of human nature and its tendency to evil.

VIII. This article does not so much deal with freedom of the will as with the necessity of divine grace. Methodism has, it is true, held to the freedom of the will as against Calvinism. But while we may receive or refuse the grace of God, alike the willing of the good and the doing of it are the work of God's grace in us. The article is aimed at the error, which goes back to Pelagius, that man of his own strength can obey and please God.

IX. Here is the great doctrine of Paul upon which the Reformers so strenuously insisted. It is important that we see how these conceptions of grace and faith go together. (1) "By grace have ye been saved through faith" (Eph. 2. 8), is Paul's word. Salvation by grace means that it is through God's free gift, and that alone, that we are

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accepted of him and received into the fellowship of his Son and are given the new life in our hearts. (2) When we say "through faith," we mean first of all, as Paul says, that it is not by works; it is not by what we do or by what we deserve that we are saved. Faith is the only condition. What is this faith? It is not the holding of some doctrine as true, not even our believing that the teachings and the promises of the Bible are true. That might be simply of the mind, and faith includes the heart and the will. Rather it is trust in God and surrender to him because of a conviction which he has wrought in our hearts. This personal trustful surrender is the condition upon which God saves, it is the open door of the heart through which he comes in.

From this the doctrine of the Roman Church differs. For the Roman Church faith is the habit or virtue by which we assent to the truths of revelation. It is an act of the will by which truths are agreed to, not the trust of the soul which issues in a surrender of life; it is a more or less blind obedience to authority. For Protestantism it is the free surrender of the soul compelled not by the authority of church or creed or book, but by the inner conviction of God's own Spirit. The Roman Church differs too as to the condition of Justification. For it faith alone is not sufficient, but a faith that has attained to charity and good works and that is accompanied by the sacrament of baptism or penance.

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X. Though we are not justified by our works, yet true faith must issue in a holy and fruitful life. If faith be such a surrender to God, then of necessity the whole life must be changed by the Spirit of God to whom faith has opened the heart. This article is aimed against antinomianism: the idea that because a man is justified by faith alone he is therefore absolved from all keeping of the law. Wesley was especially alert against this error, and insistent upon the demand of holiness of life.

XI. This article condemns the vicious Merit system of the Roman Catholic Church, on which the sale of indulgences and other abuses were based. The Roman Church taught that by such works of the saints, beyond what was required, a store of merit had been laid up; that this was at the disposal of the church and would be turned (for a consideration) to the benefit of those in need. *

XII. As early as the second century the Montanists denied that those who willfully sinned after baptism could be restored by grace. Constantine and many others deferred baptism until the hour of death on account of this idea.

XIII. Here is a Protestant definition of the church in opposition to the contention that there could be no valid church apart from the Roman Catholic communion.

XIV and XV. Well-known practices and teachings of the Roman Catholic Church are here controverted.

XVI. This is a view of the sacraments

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that lies between those of Zwingli and Luther. It opposes sharply the Roman Catholic extension of the sacraments to seven, and the superstitious "adoration of the mass," in which the elements of bread and wine are worshiped as being divine.

XVII. The sacramental significance of baptism is affirmed, and infant baptism defended.

XVIII and XIX. These articles echo the great sacramental controversy. Transubstantiation was the teaching of Rome, the doctrine that by the word of the priest in the ceremony of the mass the bread and wine were actually changed into the body and blood of Christ, thus repeating the sacrifice upon the cross. With this went certain abuses. One was the idolatrous worship of the host, that is, the bread, which was lifted up and carried about for this purpose. Another was the refusal of the wine to the laity. When the wine was looked upon as being the actual blood of Christ there arose a superstitious fear of irreverence that might occur through the spilling of even a drop of this. So neither the laity nor the other priests present, but only the officiating priest, partook of it.

The Lutheran doctrine was that of consubstantiation, not that the substance of the bread and wine was changed into the substance of the body and the blood, but that the two substances were present together in the bread and the wine. This and other extremes of Luther are not followed, the position taken being rather that of

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Calvin. Christ is spiritually present, and it is spiritually that we partake of him.

XX. According to the Roman doctrine just stated, every time the mass was celebrated the priest repeated the offering or sacrifice of Christ in an ever renewed miracle. Moreover the people were taught that it was profitable to secure the performance of private masses by the priests, where no one participated but the priest himself, and that these would bring an earlier release from purgatory for their friends. By this plan large sums of money were secured from the people. This article declares that Christ by his death once for all secures the redemption of man from sin, that naught else is needed, and that there is no repetition of this sacrifice.

XXI. This article protests against the Roman Catholic doctrine of the celibate priesthood.

XXII. The principle laid down in this article is of great importance, and is asserted here against various extreme positions. For the Roman Catholic Church, and for "High Church" men generally, the exact form of certain rites and ceremonies is of vital importance. As a consequence there has been the effort to impose absolute uniformity. Further we know that certain other bodies of Christians have found a reason for separating themselves in similar matters as, for example, the question of keeping the seventh day as Sabbath, or the mode of administering baptism. At the other extreme are those who reject all

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rites and forms or who insist that each individual may act here for himself.

In our own church, conformable with this article, we have adopted certain forms and orders such as are contained in our ritual, following for the most part ancient and established custom but asserting our right to determine our own course in this matter. These forms we require our ministers to follow, in order that all things may be done decently and in order in the church. (See especially the Note, page 443, Discipline of 1924.) At the same time we recognize that such forms are not ends in themselves or sacred in themselves, but are here as instruments for the promotion of the life of the Spirit and the extension of the kingdom. (See last two paragraphs of the Historical Statement of the Discipline.) For this reason we allow our members a choice in the mode of baptism, as well as in the posture in which the holy communion is received, recognizing that it is the spirit, and not the letter, that gives life.

XXIII. This article was added by the Christmas Conference to those sent over by Wesley.

XXIV. Certain Anabaptist leaders (though by no means all) in the Reformation period held that Christianity required communism, that is the common ownership of all goods. They thought this was indicated by Acts 2. 44, 45. The teaching is denied by this article. While the language in these verses of Acts is rather sweeping, it is apparent that there was no general rule

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here and certainly no enforced order. Under the impulse of a great enthusiasm and devotion, certain disciples sold their possessions and turned over the proceeds to the church for the good of all. It was not practiced elsewhere, it was not practiced in Jerusalem by all, it soon died out, and under no circumstances could it be construed as a rule for all time.

This article declares the Christian duty of benevolence. The church, however, has gone far beyond this in its teaching to-day. As regards the ownership of property and the conduct of business note especially ¶¶ 585, 586 of the Discipline. As regards the principle of stewardship in the use of money, see ¶ 71.

XXV. By some early Christians, as well as in later times, the taking of an oath was considered a violation of the Lord's word, Matt. 5. 33-37. This article repudiates "vain and rash swearing," but declares that it is allowed a Christian to testify under oath before a magistrate. The reference to the prophet is to Jeremiah (4. 2).

QUESTIONS AND SUGGESTIONS

1. What are the different forms and uses of creeds?
2. What is the immediate origin of our Articles of Religion?
3. Under what circumstances did the Anglican Articles have their origin, and what influences entered into their making?
4. By what creeds of the early church were they influenced?

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5. Characterize and define our Articles of Religion in relation (1) to the historic faith of catholic (universal) Christianity; (2) to Protestant doctrine; and (3) to the doctrines especially emphasized by Methodism.

6. What is the function of these articles in the economy of our church?

7. Study carefully each article and the comment and explanation offered.

8. Test your knowledge of each article in turn. Ask yourself these questions. What does this article mean? What errors are combated? What truth is asserted?

9. With your Discipline closed, answer the following questions: What is taught concerning God the Father, the Son, and the Holy Spirit (Arts. I to IV)? What is taught concerning the Scriptures (V. VI)? What is taught concerning sin and salvation (Arts. VII to XII)? What is taught concerning the sacraments (XVI to XX)? What errors in Roman Catholic teaching are opposed in these articles?

THE GENERAL RULES

From every point of view Division II, which presents The General Rules, deserves careful study. Consider first their origin. They date back to the very beginning of Methodism. The first Methodist society was a little group of people who earnestly desired to lead a Christian life, and who to this end asked Mr. Wesley's advice and help. Mr. Wesley arranged to meet them once a week. From this little

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company the Methodist societies multiplied—not as a church or as churches in the ordinary sense, but little groups united to “help each other work out their salvation.” These groups became classes, each with its leader, whose principal duty was not so much to hold a meeting as to watch over his members and help them.

“The General Rules” were drawn up but a few years after the organization of the first class. The entrance to these “classes,” or societies, had been made very wide. Candidates might be members of the Anglican Church, of any other church, or of no church. The condition of membership was simply this, “a desire to flee from the wrath to come, and to be saved from their sins.” But those who continued in these societies were expected to show the sincerity of their purpose by the character of their life, and to this end the Rules were drawn up. They were accepted by the Methodist Episcopal Church at its organization, were inserted in the Discipline in 1789, and are now a part of the permanent constitution of the church.

Consider second the significance of these rules as a witness to the spirit of Methodism. It is easy to mistake their meaning. They are not a complete code of conduct for our day; they were not such in their own day and were not so intended. They do not catalogue all sins or set forth all duties. But they exhibit one great side of the Methodist revival. There are three elements which we consider inseparable from

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true religion to-day: a vital experience, moral character and life, and the spirit of service. All three were notably absent in the ordinary religious life of England when Wesley began his work. Wesley stood for all three, and for the last two as insistently as for the first. And so, at the very beginning, he makes plain to these little companies the moral demands of the Christian life. It seems a little surprising that he should have thought it necessary to mention such gross evils as he lists here. But that is another witness to the condition of the age and the work that Wesley did. Profanity, drunkenness, fighting, smuggling, these were common evils with those whom Wesley won for a better life. The best parallel for all this is to be found in Paul's epistles. He, too, won people from lowest moral depths. He too opened the wide door of hope to every man and set but one condition for entrance. And his writings abound in the same practical moral demands, beginning with plain words about truthfulness and peaceableness and sexual purity and the like.

These rules, in the third place, have a permanent and present-day significance. They are not retained because they are a complete moral code. There are evils against which we need to fight that are not listed here, particularly social evils. There are duties which we need to enforce that are not mentioned here, as, for instance, the political duties that rest upon a Christian citizen in a land like ours. On the other

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hand, one is struck in reading carefully these rules to note how few have lost their pertinency, and how much there is here which needs particular emphasis. Perhaps the greatest value of the Rules, however, lies in the witness which they bear (needed in our day as it was so sorely needed in the day of Wesley), that religion means holiness of life; that the final test of the religious man is his conduct in all relations of life. The members of our churches do not need to be admonished usually as to profanity, drunkenness, slave-holding, fighting, and smuggling. There are other matters, however, concerning which the Christian of our day needs to be constantly warned. Self-indulgence, or the love of material comforts, is a more serious evil now than in Wesley's day. The "laying up of treasure" has become a mad scramble for wealth. And Wesley's fine principle as to amusements deserves special attention: to avoid "taking such diversions as cannot be used in the name of the Lord Jesus."

In studying the Rules, note the three divisions into which they fall. There are first the things that are to be avoided. Wesley picks out here some of the particular vices among the lower classes of his day. Smuggling was not commonly looked upon as any great wrong, and Wesley had hard work to put a stop to it among his members. But he did so, though in some places he had to drop a large number of members from the society. The effect of Methodism upon the moral character of

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many of the people, the change of drinking, brawling communities into places of peace and sobriety, this was one of the indisputable results of the great movement.

The second group of injunctions contains the positive precepts, and deals mostly with the ideal of service. In all these matters Wesley himself set the example. He gave away scores of thousands of dollars. He was himself interested in the bodies of men, in feeding the hungry, in making provision of labor for those out of work, in the care of the sick. He was interested in their minds and in the development of their spiritual life. He put forth books by the thousands. He was the father of all movements which aim to put the Bible and good reading within reach of even the poorest. He believed in constant and plain instruction in religious things, that men might be saved from excess and error and grow in strong and true Christian living. He believed that Methodists, ready to help all men, should especially seek to help each other.

The third group of precepts requires Methodists to make use of those means that are provided for our development in the Christian life. They are as important now as they were then.

QUESTIONS

1. Describe the origin of the General Rules.
2. Name the three divisions of the Rules.

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3. Name the principal things which we are told to avoid in the first division.

4. Name the principal duties which are commanded in the second division.

5. State what is required under the third division.

6. State the significance of these rules in relation to the character of Methodism.

THE ARTICLES OF ORGANIZATION AND GOVERNMENT

These articles have to do with those matters of our organization and government which the General Conference by itself cannot alter. Naturally since the General Conference is the lawmaking and governing body of the church, the articles are largely taken up with the constitution, powers, and limitations of the General Conference.

Study the general framework of our system most carefully. Each group has its rights and its checks, and all are under definite supervision. Notice that our church is constituted so as to provide the delegates in the General Conference with the maximum amount of power which is consistent with a system of effective supervision and an aggressive program of action. In the General Conference the ministry and laity share equally in power and responsibility, while in that body the authority of the episcopacy is very limited. The whole plan is designed to give to each of the great vital factors, the general superintendency, the ministry, and the laity,

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some inherent rights, yet to keep them interdependent and well balanced.

Give careful attention to the "Restrictive Rules" limiting the power of the General Conference and guaranteeing the stability of the essential features of our government and faith. There is this vital difference between the Constitution of the United States and the constitution of our church: the Federal Constitution states the things Congress can do and bars it from all others; our constitution states what the General Conference cannot do and gives it authority in all other matters.

QUESTIONS

The General Conference

Describe the character, functions, and the limitations of the General Conference.

Who compose the General Conference?

How are the ministerial delegates chosen? The lay delegates?

What are the qualifications of the members of the Lay Electoral Conference and what powers does this Conference possess?

How is the General Conference organized?

When and where is it held?

In what manner may special sessions be called?

State carefully the constitutional power of the General Conference.

State clearly and fully the six restrictive rules which limit the legislative power of the General Conference (§ 46).

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How may the constitution be amended?
(¶ 47.)

LEGISLATION

In taking up the second division of the Discipline, again carefully study the Table of Contents. Note the nine parts of this main portion of the book: "The Church," "Conferences," "The Ministry," etc. Observe also their order and their relative length. Note what matters are treated most explicitly and in detail. Fully a dozen pages, for instance, are devoted to the "Qualifications and Work of the Ministry."

PART I—THE CHURCH

This part has three headings: "Membership," "Special Advices," "Worship."

Membership

This chapter, as well as the General Rules, enjoins the greatest caution in the reception of members in order to prevent improper persons from joining the church. It was this care that led Wesley to adopt the probationary system. It has worked so well that we still retain two classes of members in the church: (1) Preparatory members (formerly called "probationers") and (2) full members. The Discipline does not, however, fix the length of the period of this preliminary membership. It insists on certain conditions being met; on the one hand the church must be fully satisfied that the prospective member is worthy and prepared to enter into our fel-

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lowship, and on the other the candidate must be satisfied that he understands what is involved in joining the church.

Methodism believes that children are members of the Kingdom of God and therefore entitled to baptism. Baptized children are considered preparatory members of the church. The pastor is directed to continue the baptized children in a special preparatory membership list until they have completed the prescribed course of training and are received into full membership. Notice carefully the wise provisions that are made in ¶¶ 49-54.

After people have become members of the church, the Discipline requires care and patience in shepherding them. Until the General Conference of 1908, members wishing to transfer their membership from one church to another received a "letter." This made it possible for many persons to hold "trunk letters," which they did not present to any church. To prevent such abuses and to avert the loss of members when they change their residence, the present regulations were enacted.

The general principles underlying the entire legislation regarding church membership are: (1) Church membership involves a solemn covenant which should be entered into only after a thorough preparation and with a clear understanding of its obligations; (2) membership is a sacred right and privilege of which no one is to be deprived unless it is absolutely necessary; (3) the church is to follow up and

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watch over its members wherever they may go; (4) a member does not belong simply to a local church, but to the world-wide Methodist Episcopal Church in whatever locality he may live, and his membership duties and privileges never cease.

One of the most baffling problems of church administration is to avoid, on the one hand, carrying non-effective, non-resident members indefinitely on the membership roll, and on the other hand to prevent the summary dismissal and loss of those leaving the community, or who may be temporarily disaffected. Notice the provision of the Discipline designed to meet this difficulty.

QUESTIONS

Children

What is the attitude of the church toward children?

What is the doctrinal position of the church regarding unbaptized children? Baptized children? (§ 49.)

What is expected of parents or guardians who present children for baptism? (See Ritual, § 524.)

What is the relation of the church to its baptized children and the position of these in the church? (§§ 50, 51, 53, 54.)

Certificates

What are the regulations concerning the transfer of membership?

Write out the exact form of a certificate of transfer. (§ 55.) To whom is it to be

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sent? By whom issued? What does the member receive? What is the duty of the pastor receiving same? When is the transfer accomplished?

Has a pastor the right to give a "letter" to a member of the church?

What arrangement is made for the transfer of the pastor's family?

Has a pastor the right to refuse to transfer any member who is in good standing?

When may he refuse to grant a transfer?

What courtesy should be extended to a member desiring to join another evangelical denomination?

What is meant by an affiliated membership? (§ 57.) Who is entitled to the same?

Nonresidents

State the law regarding nonresident members.

When, and when only, is the name of a member to be placed on the nonresident list?

When, and when only, is the name of a member to be marked "Removed without certificate"? (§ 58.)

Withdrawals

Enumerate the regulations concerning a withdrawal from church membership.

What is necessary to make a withdrawal from the church valid? (§ 59.)

Has the pastor the right to disregard a written request for a withdrawal?

On what conditions may a member, having withdrawn, retract his withdrawal?

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In what three ways only can church membership be terminated?

What record is to be made regarding a member joining another denomination without a note of recommendation?

What committee is to cooperate with the pastor in keeping a correct church record?

(¶¶ 58, 110.)

THE CLASS

For what three purposes are classes organized and class leaders or unit leaders appointed? (¶¶ 60, 61.)

What are the disciplinary duties of a class leader or a unit leader? (¶ 61.)

What are the duties of the pastor regarding class leaders and class meetings? (¶ 64.)

II. SPECIAL ADVICES

In this chapter special advices are given on seven subjects: "Slavery," "Dress," "Marriage," "Divorce," "Amusements," "Temperance," and "Christian Stewardship." Admittedly they are not of equal importance; that on "Slavery," for instance, is retained chiefly because of its historical associations. That on "Dress" is an amplification of the General Rule. Those on "Marriage" and "Divorce," however, are of great moment. Our church takes the position that marriage is a covenant for life, and that it can be annulled before God only by death or unfaithfulness. The principle underlying the advice on "Amusements" is that we are to avoid

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not only the things which are generally admitted to be wrong, but also those which have evil tendencies and may lead others into temptation. The last section sets forth both the principles and the practice of Christian Stewardship in regard to possessions, personality and prayer.

QUESTIONS

What is the attitude of the church in regard to divorce? (§ 68.)

What is the attitude of our church regarding improper amusements? (§ 69.)

What constructive measures has the church adopted in order to foster wholesome recreation and amusements? (§ 69, § 2.)

What are the principles involved in Christian Stewardship?

What is the duty of the pastor in regard to teaching and preaching the principles and practice of Christian Stewardship? (See § 182, § 17.)

III. WORSHIP

Notice what is said in regard to "Worship" in the Episcopal Address (p. 4) and also in the Historical Statement (p. 10). It is the plain purpose of the Discipline and of the leaders of the church to insist upon a dignified and uniform order of worship in all our churches. The Ritual is to be used for all those occasions for which it is intended.

QUESTIONS

Write out in full our official and correct order of public worship. (§ 72.)

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Under what circumstances is it permissible to omit a part of the order of worship?

For what purpose is the "Church Music Committee" appointed? With whom is it to cooperate? (§ 73.)

PART II

THE CONFERENCES

Fix clearly in your mind the chapter headings: "General Conference," "Annual Conferences," "Lay Electoral Conferences," etc., in order to grasp the outline of our system of Conferences. This part dealing with the Conferences might have started with the Quarterly Conference, and then have taken up the larger bodies, which directly or indirectly are built up out of the Quarterly Conferences. But the Discipline begins with the largest of these bodies, the General Conference. The Quarterly Conference is the local governing body; the General Conference is the supreme governing body; the Annual Conference and the Lay Electoral Conference are related to both. Recall what was said above regarding the origin of our Conferences.

Notice that Chapter I, on the General Conference, is here entirely omitted because it forms a part of the Constitution. It is our governing Conference, and is, therefore, properly under definite constitutional

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limitations. The details in regard to sessions of the General Conference, its rules of order, methods of organization and procedure, are contained in Chapters III and IV of the Appendix. (§§ 564-597.) Some of the important decisions and resolutions of the General Conference are contained in Chapters V, VI and VII of the Appendix. (§§ 598-616.)

The Annual Conference

The Annual Conference meets once a year and is presided over by a Bishop. It is the only Conference in our church still exclusively composed of ministers. It deals primarily with matters pertaining to the ministry: the admission on trial, the passing of the characters, the reports, the examination, and the appointments of ministers, though other items are considered and passed upon. All regular ministers are required to attend its sessions.

The Annual Conferences are grouped, for purposes of administration, into twenty episcopal areas, while for General Conference purposes they are grouped into fifteen divisions, called General Conference districts.

QUESTIONS

What are the functions and powers of the Annual Conference?

How many Annual Conferences are there? (§ 74.)

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Into what groups are the Annual Conferences divided for General Conference purposes? (§ 568.)

Into how many groups are they divided for purposes of episcopal administration? (§ 575.) What are these groups called? (§ 574.)

Who presides at the Annual Conference? (§ 78.) Who fixes the time of the meetings? (§ 76.) The place? (§ 77.)

Write down from memory the important items of Conference business contained in § 80.

District Conferences

We have a great "connectional" system which aims to bring about cooperation and a sense of unity in every possible way. Therefore Methodism organizes District Conferences, Central Mission Conferences, and the like. A District Conference is composed of all the ministers and certain official lay members within a district of an Annual Conference. It exercises authority over local preachers and has other fixed duties, but its greatest value lies in its power of inspiration and of promoting concerted action. Notice that this Conference is optional with those composing it. Wisely used, however, it is usually found of great advantage, especially where charges are scattered and where district superintendents are carrying out aggressive programs.

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QUESTIONS

What are the functions of the District Conference? (§§ 101, 102.)

Of whom is a District Conference composed? (§ 97.)

How is a District Conference established? (§ 98.) How discontinued? (§ 103.)

The Quarterly Conference

The Quarterly Conference is the local unit of our government. It is composed of the leaders of all regular organizations of the local charge. The Sunday School, Epworth League, Ladies' Aid Society, trustees, Brotherhood, etc., are all subject to it and controlled by it. All head officers, except those of the W. F. M. S. and W. H. M. S., are confirmed by it. It must see that all accounts and records are correctly kept. It acts as a court in the case of charges against a local preacher. No one enters the ministry except by its recommendation. This controlling body gives to the local church unity and strength.

The Quarterly Conference may create an Official Board, which is practically the same as the Quarterly Conference itself, with this difference: that the pastor instead of the district superintendent presides, and that its actions and records must be submitted to and approved by the Quarterly Conference.

DIRECTIONS AND HELPS

QUESTIONS

Describe the membership, the work, and the importance of the Quarterly Conference.

Who constitute the Quarterly Conference? (§ 104.)

Who are members of the Quarterly Conference by virtue of their office?

What officers need to be approved by the Quarterly Conference in order to become members of the same? (§ 104.)

What jurisdiction has the Quarterly Conference over local preachers and exhorters where there is a District Conference? Where no District Conference is organized? (§§ 106; 107, § 2; 219-228.)

What members of the Quarterly Conference are to be tried by it, if charges or formulated complaints are presented? (§§ 107, § 1; 102, § 4; 271-278.)

What relation has the Quarterly Conference to the Board of Trustees of the Church? (§§ 107, § 3; 345-348.)
The Board of Stewards? (§§ 314-316.)
The Class Leaders and Unit Leaders? (§ 104.)

Which is the superior body in matters concerning property, the Board of Trustees, or the Quarterly Conference? (§ 350.)

What is the relation of the Quarterly Conference to the Sunday school? The

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Epworth League? The Junior League? The Ladies' Aid Society? (§ 107.)

What are the duties of the Quarterly Conference toward all the above-mentioned organizations?

Does it have the same relation to the W. F. M. S.? The W. H. M. S.? (Cf. § 107, § 11.)

What committees does the Quarterly Conference appoint? (§ 107, § 13-15.)

What is the duty of the Auditing Committee? (§ 109.) Of the Church Record Committee? (§ 110.) To which Quarterly Conferences do they respectively report?

What is the financial plan for benevolences? for ministerial support? (§§ 111; 319-323.)

The Official Board

Discuss the relation of the Official Board to the Quarterly Conference. (§ 112.)

Under what circumstances may there be more than one Official Board on a charge?

Who are members of the Official Board? What are its functions?

What committees are to be selected by the Official Board with the consent of the pastor? What are the duties of the Finance Committee?

Leaders and Stewards' Meeting

What is the work of the Leaders and

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Stewards' Meeting? What body is authorized to take over their work?

Missionary Conferences

In addition to the regular Quarterly, District, Annual, and General Conferences, the Discipline makes special provision for foreign mission fields by authorizing the organization of (1) "Missions," (2) "Mission Conferences," and (3) "Central Mission Conferences." A "Mission" is composed of the regularly appointed workers in a given missionary territory. It is organized by a bishop and may have a superintendent. Its functions and powers correspond closely with those of a District Conference, and the members of the "Mission" are members of an Annual Conference. (§ 449.)

A "Mission Conference" corresponds to the Annual Conference, but its actions are subject to the approval of the presiding bishop, and it cannot elect delegates to the General Conference. The organization of a "Mission Conference" must be approved by the General Conference. (An Annual Conference organized in a foreign mission field has the same prerogatives as those in the homeland.)

"Central Mission Conferences" are made up of delegates from the various Missions, Mission Conferences, and Annual Conferences in a large foreign mission territory, such as China. It can be organized only by consent of the General Conference. It deals with the general interests of the

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church in the field, and resembles in some respects the General Conference, but its functions are carefully limited by the Discipline. It makes it possible to plan the work of a great field as a whole.

QUESTIONS

What constitutes a "Mission Conference"? (§ 96.)

What is a "Central Mission Conference"? How is it constituted? What are its functions? Its special value? Its limitations? (§ 95.)

PART III

THE MINISTRY

Our ministry is made up of two great divisions: local, or lay ministers; and traveling, or itinerant ministers. The local preachers (who may be local deacons or local elders) are laymen, and they are called "local" or "lay" preachers because they are not traveling (itinerant) ministers. They are not members of an Annual Conference and do not usually devote their entire time to the ministry.

The itinerant ministers of the Methodist Church are a great brotherhood. They are all men who (1) have a "call to preach"; (2) who have promised to serve wherever they are sent; (3) who have agreed to devote themselves exclusively to the work of God.

Our ministry is under a system of universal supervision. The character of each

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minister must be passed once a year; he is under the direction of some responsible officer and reports to some supervising body. Our ministers are interdependent in a peculiar sense. Each itinerant is dependent upon the progress of the entire Conference in the matter of temporal support and in other ways. Even the retired ministers fare well or ill as the general work progresses or declines.

Qualifications

This chapter is one of the oldest portions of the Discipline. The greater part of it was embodied in Wesley's "Larger Minutes." It has been changed very little throughout the years. Read it carefully and seek to enter into its spirit. Note especially what it says about the "call" and the marks which are to help the church to discern a "called minister." Also give careful attention to the eleven rules for preachers.

Ministers of the Annual Conferences

Care should be taken to grasp clearly the meaning of all the technical terms applied to our ministry, and to differentiate sharply between the ministerial orders and Conference relations. We have two orders, deacons and elders. Ordination gives men certain privileges which they may exercise whether they are members of a Conference or not; that is, whether local preachers or "traveling" preachers. A local preacher may be ordained deacon or elder (local deacon, local elder), but this does not make

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him a Conference member. The Conference member, when ordained, becomes a traveling deacon or elder.

QUESTIONS

Ministers on Trial

What are the rights, duties, and privileges of a minister on trial?

What is required of a preacher before he is received on trial. (§ 157.)

Has a preacher on trial any claim upon the Conference as such? What is his status while on trial? If discontinued? (§ 158.)

What privileges are accorded to a preacher on trial? To a "regular supply"? (§ 159.)

What question is asked every year of those received on trial? (§ 160.)

On what conditions is a preacher on trial received into full membership in an Annual Conference? (§ 161.) What exceptions are made in the case of seminary students?

What questions are asked the candidates in the presence of the Conference? (§ 162.)

What is meant by "Faith in Christ"? By "Christian perfection"? (See Wesley's *Plain Account*.) By "the Doctrines of the Methodist Episcopal Church"? (See section on Articles of Religion.) By instructing children? (See the Membership Manual.)

Withdrawals

In what four ways (besides death) may Conference membership be terminated? (§§ 169-173.)

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What does it mean "to locate"? (§ 169.)
What are the rights and privileges of a "located" minister?

Under what conditions may a minister surrender his ministerial office? (§ 171.)

Deacons

What are the rights and privileges of a deacon? (§ 175.)

Under what conditions is a preacher eligible to the office of deacon when (1) a local preacher? (2) a theological student? (3) a preacher on trial in an Annual Conference?

Elders

How is a minister constituted an elder? (§ 177.) What are his prerogatives? (§ 178.)

What classes of preachers are eligible to elders' orders, and under what conditions? (§ 179.)

The Work of the Regular Ministry

The regular work of the church is in charge of pastors, district superintendents, and bishops.

1. The pastor has charge of the local church. He is chairman of the Official Board, the Sunday School Board, the Music Committee, the Apportioned Benevolence Committee. He nominates the stewards and the Apportioned Benevolence Committee. The regular Official Board committees are appointed with his consent.

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He appoints the class leaders, exhorters, and the Junior League Superintendent. He concurs in the nomination of the Sunday school teachers. He has charge of the local preachers, recommends preparatory members for full membership, and transfers all church members. To him are committed the services of public worship, the religious instruction of children, the enforcement of discipline, and the care of the membership of the church. He is the connecting link between the charge and the great educational and benevolent institutions of the church.

The pastor is under the direct supervision of the district superintendent. He must meet certain educational requirements, such as completing the Conference Course of Study. He must be blameless in character and do effective work. Study those parts of the Discipline relating to the pastorate with great care.

2. The district superintendent has charge of a district. He must hold at least two Quarterly Conferences on each charge, enforce the Discipline, represent the general causes of the church, plan new work, and report to the bishop and the Annual Conference.

3. The resident bishop has charge of a group of Conferences called an "Episcopal Area," for which he is directly responsible and the work of which he must report to the General Conference. If a bishop is appointed to preside over an Annual Conference in another bishop's area, the visit-

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ing bishop has charge of the Conference in question for only 30 days before and 30 days after the session of the Annual Conference. At all other times it is committed to the care of the resident bishop. The bishop makes the appointments, fixes the districts, decides questions of law, and promotes the general interests of the church.

The terms "Bishop" and "General Superintendent" are used interchangeably. Wesley preferred the term "Superintendent." The Greek word *episcopos*, which is translated "bishop" in our New Testament, means overseer, or superintendent. Bishops are consecrated for their special office and are regarded as the "chief pastors" of the church, but our episcopacy is not a separate and distinct order, and they are therefore not ordained. The constitution provides that the General Conference shall not do away with the plan of our itinerant General Superintendency (§ 46, § 3). Consequently, although each "effective bishop" has his residential area, he has a vital relation to the entire church, and he may be given jurisdiction in any part of our worldwide field, and travel anywhere throughout the Connection.

Besides ministers in the regular service, we have (1) "supernumerary preachers," who are temporarily excused from the regular work, and (2) "retired preachers," who are permanently relieved from work because of illness or old age. There is also a considerable group of men in "Detached Service." This group in-

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cludes all those who are appointed to special tasks apart from the pastorate, district superintendency, and the episcopacy.

QUESTIONS

Pastors, or Preachers in Charge

Describe the duties of a pastor.

What are the duties of the pastor of a station or of a circuit? (§ 182.)

What restrictions are imposed on the pastor regarding the employment of an evangelist? (See § 184.) Regarding the discontinuance of a preaching place? (§ 185.)

District Superintendents

Discuss the appointment and work of a district superintendent.

Who chooses and appoints the district superintendent? (§ 189.)

What are the duties of the district superintendent? (§§ 190-193.)

Bishops

Describe the duties of a bishop and tell how he is chosen.

What are the duties and powers of a bishop? (§ 207.) As to appointments? Districts? The Annual Conference? The General Conference? The church at large? As to questions of law in the Annual Conference?

How is an "elder" constituted a "bishop," or "general superintendent"? (§ 204.) To whom is a bishop responsible for his official conduct? (§ 206.)

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What restrictions are imposed upon the appointing power of a bishop? (§ 208.) In regard to Conference evangelists?

What is the age limit placed upon the active services of bishops? (§§ 216-218, § 4.)

Supernumerary Ministers

Define a "supernumerary minister." (§ 187.) How long may one continue in this relation?

What are his duties in case he is not in charge of a church? In case he resides outside the bounds of his own Conference?

Retired Ministers

What are the privileges of a retired minister?

What inherent right of retired ministers does the Discipline recognize? (§ 188.)

PART IV

LAY HELPERS

The Moravian Brethren, with whom Wesley was so closely associated for a time, utilized local preachers. As Methodism developed it proved impossible to secure a sufficient number of regular ministers. Wesley, therefore, permitted laymen to preach and they became a vital factor in

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the phenomenal success of early Methodism. We still have a place for these lay preachers in our economy, though their work is changing and though their influence has somewhat declined.

Methodism, however, has always recognized that no one ought to preach unless he is properly authorized, and unless his character and his teachings are properly vouched for. It has, therefore, adopted the plan of licensing local preachers and of requiring them to pursue a regular course of study. Our local preacher system provides also an excellent preparatory stage for the regular ministry. In addition there are many charges to which the Conferences cannot send regular Conference members. The "supplies" who fill these pastorates are usually local preachers.

The deaconess movement is of relatively recent date, but it is making rapid progress, and has found a large field of usefulness among us. Notice that there is a regular course of training for deaconesses as there is for the ministry.

QUESTIONS

Local Preachers

Give the regulations regarding local preachers.

Does our church restrict the right to preach? (§ 219.)

How is a local preacher constituted? What are his duties? To whom is he amenable? (§§ 220-223.)

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How is he transferred to another church? Where is a local preacher, who has a charge, to hold his membership?

What are the duties and prerogatives of an exhorter? (§ 228.)

Deaconesses

Describe the work of a deaconess and tell how it is supervised. (§§ 229-235.)

PART V

JUDICIAL ADMINISTRATION

Our elaborate system of Judicial Administration has the threefold purpose: (1) of safeguarding the purity of the whole church; (2) of protecting the rights of every member and official; (3) of promoting right living and Christian discipline.

The general principles which control all our judicial procedure are: (1) that every one is supposed to be innocent until proven guilty; (2) that accusations against anyone must be definite and specific and filed with the proper official by responsible church members; (3) that everyone accused is entitled to an impartial trial by his peers; (4) that those found guilty are entitled to an appeal to a disinterested body.

Our church insists upon unquestionable purity of life on the part of its ministry. The character of every minister is passed upon every year, that of a bishop every four years; but the character of any minister can be "arrested" at any moment, if there is reasonable evidence of wrongdoing.

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It is quite important for a minister to have an accurate knowledge of "Judicial Procedure." No one can tell when such knowledge will be needed and no action is so sure to cause censure and hard feelings as errors in this form of administration. A good attorney settles his cases out of court whenever possible; avoid church trials whenever this can be done without injustice and without condoning wrongdoing.

Do not fail to make a clear-cut distinction in every case between an investigation, a trial, and an appeal. Observe that the gravity of an offense makes a decided difference in our judicial procedure. In case of alleged immorality, the penalty is much more severe than when mere maladministration is in question.

Our Judicial Administration is concerned with four classes of persons: bishops; members of the Annual Conferences; local preachers (including here members on trial of an Annual Conference); and church members. Preparatory members may be dropped without any judicial procedure.

In order to avoid the disturbance of the church and of those who are clearly innocent the Discipline provides in the case of ministers and local preachers for the investigation of complaints before a formal trial is instituted, unless the charges are so specific and so serious as to clearly demand a trial. On the other hand, the church is unwilling to allow the absence of

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technical charges to shield any member or officer of the church from a trial if there seems to be reasonable ground for accusation. Consequently, we have in our Judicial Administration three stages: (1) the investigation of accusations; (2) the trial of the accused; (3) provision for an appeal from the decision which has been rendered.

QUESTIONS

BISHOPS

Investigation

What are the regulations concerning the investigation, the trial, and an appeal of an accused bishop?

Give the preliminary steps; state who is to make a formal investigation; by whom and how he may be tried; to whom if found guilty he may appeal.

MEMBERS OF AN ANNUAL CONFERENCE

Preliminary Investigation

Describe the process of a preliminary investigation of an accused member of an Annual Conference.

Trial (§§ 265-269)

Describe step by step (by each of the three methods) the trial of an accused member of an Annual Conference.

What is the process of the trial of a member of an Annual Conference by a "Select Number"?

To whom may the Annual Conference

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delegate the trial of an accused member whose trial does not take place during the Conference session?

What penalties can the Conference impose in the case of immorality on the part of one of its members. In case of imprudent and unministerial conduct?

What is to be done in the case of a member of an Annual Conference who persists in holding services within the bounds of a pastoral charge after he has been requested not to do so? In the case of one charged with disseminating false doctrines? (§ 254.)

How is the orthodoxy of the teachers in our theological schools safeguarded? (§§ 255, 256.)

What is the duty of the district superintendent concerning a member of an Annual Conference who fails to do the work to which he was duly appointed? (§ 257.)

What is to be done in the case of improper temper, words, or actions on the part of a minister? In the case of one who fails to pay his debts? (§ 259.)

To whom is a member of a Conference responsible who resides outside of the bounds of his own Annual Conference? (§ 260.)

What is the regulation concerning the records of all investigations and trials of members of an Annual Conference?

For what reasons and by what process may a minister be "located"? (§ 263.)

What constitutes maladministration? (§ 264.)

What is to be done with a minister de-

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posed from the ministry but not expelled from the church?

What does it mean to "withdraw under complaints"? To "withdraw under charges"?

Appeals

What arrangements are made for an appeal of a member of the Annual Conference?

How is a Judicial Conference constituted? What are its functions? Who presides? To whom does it report?

Under what conditions may a convicted minister of an Annual Conference appeal to the Judicial Conference?

Local Preachers

State fully the entire judicial procedure in the case of an accused local preacher.

Who is to investigate accusations against a local preacher? (§§ 271-272.) Who is to try the case? Can a local preacher be tried by a "Select Number"? (§ 272.) To whom may a local preacher appeal?

What is to be done in regard to a local preacher in the case of improper temper? (§ 273, § 1.) Neglect of duty? Insubordination? False teaching? (§ 274.) Failure to pay debts? (§ 275.)

What is the rule in regard to the trial of a Preacher on Trial? (§ 270.)

Church Members

Describe the procedure in the trial of a church member.

What is to be done in regard to a church member accused of a violation of the moral

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law? Of buying and selling or persistently using intoxicating liquors? (§ 279.) In the case of imprudent conduct? (§ 280.) The neglect of the means of grace? (§ 281.) Causing dissent? (§ 282.) In the case of a member who refuses to arbitrate? (§ 283.) In case of insolvency? (§ 286.)

How is the trial to proceed? (§ 287.) Who is to impose the penalty? (§ 288.) From what privileges is an expelled person excluded? (§ 290.)

What provision is made for the appeal of an accused member of the church? (§ 306.) Who calls together a "Court of Appeals"?

General Directions

Enumerate some of the general directions to be observed in the case of a church trial.

May a person who is not a member of the Methodist Church testify as a witness? (§ 308.) What is to be done in securing the testimony of absent witnesses? (§ 308.)

What directions are given in regard to the record of an investigation and trial? (§ 309.)

How are the rights of the accused protected? (§§ 310-312.)

PART VI

TEMPORAL ECONOMY

Under this head are three subtopics:

1. Ministerial Support.
2. Church Property.
3. Ladies' Aid Societies.

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Ministerial Support

In no direction has the church made more notable progress during the last few years than in its financial methods. The disciplinary financial plan is now in operation in the vast majority of churches. Every pastor should understand and work this plan. (See ¶ 111.)

Originally the class leaders were charged with receiving the free-will offerings of the members of the class. By and by this work was delegated to the stewards, whose specific function it is to look after the ministerial support and the current expenses of the church. The stewards are likewise the pastor's helpers and assistants in his spiritual work. They are to keep him informed as to the needy, sick, and distressed. They are to "tell the ministers what they think wrong in them."

In nearly all well organized churches, however, the finances are now handled by the Official Board, which appoints a Finance Committee that may consist of both stewards and trustees (¶ 112). This is a better plan than the old one because it gives opportunity to use the best financial talent in the church and interests the entire officary. But the pastor must keep in close touch with the Finance Committee, to encourage them and counsel with them as may be needed.

The pastors, retired ministers, district superintendents, and bishops are on an equal footing and are to share alike so far as the payment of their support is con-

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cerned. No one of these can be legally paid in full in any charge unless the others also receive their full claim. This is called "prorating." In the eyes of the church each has an inherent right to a proper support. The amount of this support for the pastor is determined by the local estimating committee. The amount of the support for the district superintendent is determined by the district stewards or a finance commission. The support of the retired ministers is determined, on the basis of their years of service and their need, by the Board of Stewards. The support of the bishops is determined by the Book Committee and the General Conference.

QUESTIONS

Stewards

Discuss the functions of the Board of Stewards. (§ 317.)

What are the duties of the Recording Steward? The District Steward? The Communion Steward?

What is the disciplinary number of stewards for each charge. (§ 314.) Who nominates the stewards? (§ 316.) What body confirms or refuses such nominations?

Ministerial Support

Describe fully the provisions for raising the ministerial support.

What is the duty of the Finance Committee? (§ 321.) Of the Estimating Committee? (§ 323.) When is the latter selected?

When and how may the minimum salary

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of a pastor be determined? What meeting should fix the same unless previously determined?

What is the regulation concerning traveling and moving expenses of ministers? (§ 323, § 2.)

What is the function of Conference Sustentation Fund Societies? (§ 324.)

What are the duties of the District Stewards? (§ 326.) State the alternative Disciplinary plans for estimating and collecting the support of district superintendents. (§§ 327, 328.)

Who estimates the amount necessary to furnish a competent support for the effective bishops? (§ 329.) Retired bishops? How is the Episcopal Fund raised? (§ 331.)

What do we mean by prorating salaries? (§ 328, §§ 6 and 7.)

Retired Ministers

What claim of retired ministers does the Discipline recognize and what provision is made to meet the same? (§§ 333-336.)

Who estimates the amount required for the support of a Conference Claimant? (§ 338.)

How is the money for the Conference Claimants to be distributed? (§§ 340-343.)

Church Property

It is a fundamental principle of our polity that while our church property is to be used for the benefit of the local society it belongs to the Methodist Episcopal Church

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as a whole. Therefore all property is to be safeguarded to the Methodist Episcopal Church in perpetuity, but in such a manner that the local constituency will have the first claim upon the use of it.

There are a number of cases in which a minister's knowledge of our temporal economy is of vital moment. In organizing a new church, for example, a list of charter members should be obtained. At the appointed time these charter members should elect a Board of Trustees, two thirds of whom should be members of the church. If no responsible trustees are available, the Annual Conference Trustees can be designated as trustees of the property. Let the charter members also draw up a petition for the incorporation of the church in accordance with ¶ 353, and file the same with the proper officials of the State. This will safeguard for the Methodist Church the property acquired by that corporation for all time to come.

In purchasing property, the pastor should see to it that the title is clear and without conditions. For example, do not employ the phrase, "to be used for church purposes only." If the church is not incorporated, the pastor should insist upon it that the "Disciplinary Clause" is inserted in the deed. (¶ 354.)

The pastor sometimes needs to guard church property from incumbrance on account of current expense debts. In all matters pertaining to church property the law of the State, as well as that of the church,

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must be complied with, for the law of the State takes precedence over the law of the church.

In the building of churches there is constant danger that a congregation will build too elaborately and involve itself too deeply in debt. The pastor should know and enforce the requirements of the Discipline in this respect.

QUESTIONS

Trustees

Give the laws of the church concerning the trustees of the church property.

How many may constitute a Board of Trustees? Give the qualifications, length of term, two modes of elections. (§§ 345-348.)

May there be more than one Board of Trustees in any pastoral charge?

What are the powers of the trustees of the church? (§ 360.) What provision is made to safeguard trustees who have assumed obligations on account of church property? (§ 360.)

Property

What are the salient provisions of the Discipline as to church property?

What limitation is there concerning the investment of church funds? (§ 350.)

What are the inherent rights of the ministry regarding the use of the church property? (§ 351.)

May church property be encumbered to meet the current expenses? (§ 352.)

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What declaration is required in Articles of Incorporation? (§ 353.)

In case a church is incorporated, to whom is any conveyance of property to be made? (§ 354.) To whom, if it is not incorporated?

May the trustees of the Annual Conference hold church property for a local society? (§ 356.)

What restriction is placed upon the building of churches? (§§ 358, 359.)

Who may authorize the sale or mortgaging of church property? (§ 361.)

What is to be done with abandoned church property? (§ 362.)

What are the regulations concerning parsonages? (§ 364.)

The General Board of Trustees

What is the function of the Board of Trustees of the Methodist Episcopal Church? (§§ 370, 371.)

Ladies' Aid Societies

What is the work of a Ladies' Aid Society? (§ 378.)

Must the president of such a society be a member of the church? To whom are these societies amenable?

PART VII

INSTITUTIONS, BOARDS, AND SOCIETIES

The influence, power and efficiency of our church as a great connectional system

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can best be realized by a study of our connectional institutions. The rank and file of the church unhappily have only a vague knowledge of these great organizations. It is the duty of the pastor to know these institutions thoroughly, to cooperate with them, to disseminate information concerning them, and to be the connecting link between them and the church membership. The candidate is expected to have a reasonable knowledge of the constitutions and functions of these various societies.

The Board of Home Missions and Church Extension may serve as an illustration. For many quadrenniums we had one Missionary Society. Forty-five per cent of its appropriations were devoted to the home field, fifty-five per cent to the foreign field. In addition to this Missionary Society we had a Church Extension Society to promote the erection of churches. But in 1908 the Missionary Society was divided into a Board of Foreign Missions and a Board of Home Missions, and the Church Extension work was added to that of the Board of Home Missions. Since then both of these great Boards have been busily at work and each has an ever-increasing task. For two quadrenniums the Home Board was mainly a collecting and distributing body. Its management was intrusted to a General Committee of 74 and a subordinate Board of 70 members.

In 1916 this Board was reorganized. The General Committee was entirely

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abandoned, and the Board reduced to 55 active members: 1 minister and 1 layman from each of the 15 General Conference Districts, and 25 at large. The Bishops were made advisory members. This gives each part of the church representation, and at the same time makes possible the appointment of a group of men near enough to the headquarters at Philadelphia that they can act on the Executive Committee of twenty-five, which is charged with the administration of the work in the interim between the sessions of the Board. The Board now has one corresponding secretary, who is responsible for its affairs, and who is assisted by the superintendents of five departments.

The General Conference of 1924 reduced the number of the Church Boards to eight. This was done in the belief that it would reduce overhead expenses and secure a more closely coordinated and efficient work. These Boards are treated in Chapters III, V, VII, VIII, X, and XI of the Discipline. The most important change made was that ordering the merger of the following Boards: the Board of Education (including Deaconess Training Schools), The Board of Education for Negroes, The Board of Sunday Schools, and the Board of the Epworth League. (See the important action of the General Conference as given in ¶ 569.) Dr. William S. Bovard heads the new organization, whose headquarters are in Chicago. These former organizations are not simply done away, however, but

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are continued as departments of the new general organization.

In order to secure further unity and efficiency in the general missionary and benevolent work of the church, two other bodies must be mentioned. The first is the World Service Commission. The purpose of the Commission is to consider the needs of our work, at home and abroad, to determine how much should be asked from the church for these various interests, and to insure the closest cooperation between the various Boards in the interests of economy and efficiency. Its membership is entirely different from that of the Boards, but the Corresponding Secretaries of these Boards belong to it *ex officio*, with two members from each of the women's missionary societies. (§ 407.)

The second body is the Cooperating Administrative Staff. This is made up of the Corresponding Secretaries of the various Boards together with the Executive Secretary and Treasurer of the World Service Commission. This important group holds frequent meetings, and confers about the common task of the Boards and how these may best work together.

In addition, there are to be Area and Conference and District and Local Church Councils. The World Service Commission having decided what ought to be asked of the church for the various needs, and having drawn up a list in which the proportionate share of these askings is indicated to each area and district, then these ask-

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ings are considered and passed upon by the councils referred to above. The purpose of this is to secure a democratic method and to let the church have a direct voice in these matters.

Every Methodist minister should look upon himself as the partner in a great world-wide concern whose great business is that of serving men in the name of Jesus Christ. Each local church is a branch in this business. The head of the branch should make it a matter of pride to know how the firm is carrying on its work and how he and his branch may best play their part. An intelligent knowledge of these Boards and their work is a first step to this end.

QUESTIONS

The Book Concern

What are the functions of The Methodist Book Concern? (§ 379, § 2.)

What is done with the proceeds of the business?

Who manages the business?

What do we mean by a "depository" of the Book Concern? (§ 394.) Where are the depositories located? (§ 542.)

Enumerate the periodicals of our church. (§§ 396, 397, 399.)

World Service Commission

How is the World Service Commission composed and what are its duties? (§ 407.)

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What Boards cooperate in this? (§ 408.)

Tell about the Staff and the organization of the World Service Councils. (§§ 409, 410.)

Board of Foreign Missions

How is the Board constituted? (Give the answer to this according to the new provision at the close of § 414.) Where are its headquarters?

Give the names of the Corresponding Secretaries at present in charge. (See Chapter I of the Appendix for names of bishops, editors, officers, and members of the various Boards, etc.)

How are our foreign missions administered? (§ 421.)

What is the function of an Annual Conference Board of Foreign Missions? (§ 424.) How is it constituted?

What are the duties of the pastor in regard to the work of the Board of Foreign Missions? (§ 428.)

To what general body are the Woman's Foreign Missionary Society and the Woman's Home Missionary Society amenable? (§§ 429, 450.) What restrictions are placed upon these societies in the raising of funds? (§ 430.)

Board of Home Missions and Church Extension

How is the Board of Home Missions and Church Extension constituted? (§ 432.) Where are its headquarters? Name its five departments. (§ 437.)

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What is the work of the Annual Conference Board of Home Missions and Church Extension? (§ 447.)

What is the function of the Board of Church Location? How is it constituted? (§ 448.)

Board of Education

What are the various Boards which have entered in to form the new Board of Education and which now form the departments of that Board? (See § 569 and the statements at the beginning of Chapter VII, preceding § 451.)

Note that the membership of the new Board, 45 in all, is given in the Appendix, p. 525.

Department of Schools and Colleges of the Board of Education

What is the object and purpose of this department as indicated in §§ 451 and 455, §§ 6-10?

Describe the Children's Day Collection fund, its nature, use, and the relation of the pastor to this? (§§ 455 and 462.)

How are our educational institutions classified? (§ 458.)

What are the constitution and duties of the University Senate? (§ 459.)

What is the work of the Annual Conference Board of Education? (§ 460.)

Department of Education for Negroes

Describe the nature of this work. (§ 463.)

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Department of Church Schools (formerly Board of Sunday Schools)

What is the work of this department? (§ 468, § 3.)

What are the duties of the Editor of Sunday School publications? (§ 470.)

Describe the work of the Conference Board of Sunday Schools. (§ 472.)

Describe the organization and duties of the local Sunday School Board. (§ 473.)

How is the Sunday School Superintendent chosen? How are the other officers chosen and the teachers appointed? (§ 474.)

Describe the duties of the pastor as to Sunday Schools and religious education. (§ 476.) Of the Commission on Religious Education. (§ 477.)

Department of Epworth League

Describe the standard organization of an Epworth League. The qualifications of a president. (§§ 478, § 3; 479.)

What are the duties of the pastor in connection with the Epworth League? (§ 482.)

Board of Pensions and Relief

Describe the organization and functions of this Board. (§§ 484, 485.)

What are the provisions concerning a Connectional Relief Fund? (§§ 487, 488.)

Board of Temperance, Prohibition, and Public Morals

What is the function of the Board of

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Temperance, Prohibition, and Public Morals? (§ 490.) How is it constituted? Where are its headquarters?

What is the work of the Committee on Temperance in the local church? (§ 490, § 7.)

What temperance organization is required in the Sunday school? (§ 490, § 7.)

Board of Hospitals and Homes and Deaconess Work

Note carefully the opening paragraph of Chapter XI concerning this new Board and be able to give the constituent departments of this Board.

What are the aims and duties of the Department of Deaconess Work? Of the Department of Hospitals and Homes? (§§ 491 to 508.)

PART VIII

BOUNDARIES

Who fixes the boundaries of the Annual Conferences? (§ 511.)

What are the boundaries of your Annual Conference? (§§ 514 to 518.)

Name the eight Central Mission Conferences. (§§ 519-522.)

PART IX

THE RITUAL

John Wesley was all his life a devoted member of the Anglican Church and a min-

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ister of that church in good standing. The forms of worship of the English Church are contained in its Book of Common Prayer, which includes not only the ritual for the sacraments, ordinations, and the like, but also the full order of worship for the various services of the church with the prescribed prayers and other forms. Upon this Book of Common Prayer Wesley drew when the new Methodist Episcopal Church in America was projected. From it he took the substance of most of the forms contained in our Ritual to-day. These he modified not a little, mostly by way of omission, partly that he might simplify them, in part to remove objectionable doctrines such as the idea of regeneration by baptisms. To these forms he added also a form of prayers and lessons to be used for the services of worship of the new church, and this he took also from the Prayer Book, including the Order for Morning and Evening Prayers and the Litany. (For these, see any copy of the Book of Common Prayer of the Protestant Episcopal Church.)

This order of worship never had any general use in this country, although it is employed to-day in not a few of the Wesleyan churches in England. The forms for the sacraments, the ordination of deacons and elders, and the consecration of bishops have been retained in our Ritual. There have been modifications in these also to suit our theology and our conditions, but the substance comes from the older ritual.

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After minor changes made at various times, the General Conference of 1916 finally authorized the adoption of the systematic revision which had been prepared by a specially appointed commission. This included, among other matters, a simplification of the services for baptism (especially of infants); an abbreviation of the ordination services; considerable change in the burial service so as to emphasize the aspect of Christian hope; the addition of a service for the burial of children; and an added service for the reception of children into the church. This last named returns to the original and long continued position of Methodism in not requiring subscription to a formal creed, but asking a personal confession of faith in Christ and a declaration of purpose to lead a Christian life.

After all such changes and additions are noted, there remain as the heart of our Ritual the treasures of prayer and confession which have come down to us through long centuries of the Christian Church. The interesting story is recounted in the *History of the Ritual*, by Bishop Cooke, from which we quote the following:

“Few, perhaps, worshiping at our altars, or ministering in the sacred offices of the church, sufficiently appreciate the struggles of that mighty past through which this Book of Ritual has come down to us. But every prayer and collect and response in it has its history. Its rubrics, or directions for ordinations or for administering the sacraments, have been the subjects of de-

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bate in the Councils of Kings and Reformers; and for its doctrines men had laid down their lives. Listening to its vigorous English, or noting its devotional tone or expressions of doctrine, we are carried back to the stirring, tumultuous days of the sixteenth and seventeenth centuries. The struggles of the Reformation are again before us; the stake, the block, and the gray walls of the Tower of London again glide into view; martyrs and confessors pass to their reward; bishops and mitred abbots, kings and queens, statesmen, lowly peasants, and noble champions of freedom, are all related to it, opposing it, changing it, defending it, or dying for it. In it are the religious yearnings of the age in which it was compiled, the efforts to preserve for a scriptural Christianity the best that the church had preserved through the ages in the service of her Lord, the attempts to compromise between the Puritan doubtful of all ceremony and the Churchman seeking a middle ground between the severities of Geneva and the superstitions of Rome."

Notice that it is not optional with the minister to change or dispense with the use of the Ritual at any service for which it is intended. He has, however, discretion in the use of those parts which are bracketed.

The pastor should do his utmost to make the Ritual Service dignified and impressive. It should receive as much thought as the pulpit prayer or any other exercise of worship. The congregation should be trained

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to take part. All passages of the Liturgy which are printed in bold-faced type are to be repeated by the congregation, and all the "Amens," printed in italics, are also to be spoken by the congregation. In particular, train your people to join heartily in all those portions of the Communion Service which are intended for their use.

In baptizing children be sure to have the parents or guardians read the covenant beforehand. When baptizing adults let the minister take care that the candidates understand the baptismal covenant before they take this vow; see to it also that the candidates know what responses they are expected to give. The same precaution should be taken in regard to the reception of members into the church. No one should be asked publicly to make a vow or promise which he has not previously and privately considered.

QUESTIONS

State the various occasions for which we have a Ritual Service.

Has the pastor any discretion in the use of the Ritual?

How can a Ritual Service be made helpful and impressive?

THE APPENDIX

The Appendix is added to the Discipline for the information and convenience of the church. It includes the Courses of Study

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and other important reference materials. The candidate is not expected to pass an examination on this portion of the book, but he should know its contents for his own use and benefit.

AMERICAN HISTORY

JAMES AND SANFORD

The problem in the study of a book of this character lies in the fact that a large amount of material has to be included in a comparatively small space. A mass of facts crowded together is difficult for the student to retain. As a result the mistaken policy is sometimes pursued of mere cramming, that is, trying to memorize a lot of details which usually depart from the mind as soon as the examination is over.

Now the subject of this study is of great importance to every American, and especially to every minister. We should study this book to gain permanent advantage from it. Fortunately, the book itself is well arranged for such study. It brings many facts, but it arranges them under topics of interest so that their meaning is seen and they are more easily retained. Matters of social, industrial, and educational concern are included, and illustrations and concrete materials help to make the work of interest.

It will aid the student if he will divide the history into certain broad sections, for example, as follows: Discovery and First Settlements; Development of the Colonies; The Revolution; Beginnings of National Government; The Development before the

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Civil War; The Civil War with its Causes and Consequences; The Development since the Civil War. Let the student make such a division for himself after his first reading of the book, and get a bird's-eye view of the facts that belong under each division.

The reading of a few good biographies would be of the greatest assistance. A good life of Washington and one of Lincoln are especially to be recommended. Their study would be interesting and most helpful in the understanding of the two great epochs with which these characters were associated.

A few comments are subjoined. The "Suggestive Questions" noted below refer to the list given by the authors at the close of each chapter of their text. The "Subjects for Study" are intended to aid the student in the study and review of the text. They sum up the important matters considered in each chapter, and will aid the student in organizing his material. Use them as a means of testing your knowledge. As you study the chapter group the facts about these headings, then find out whether you can give all these related facts under each of these heads. The subjects may thus be used as questions by the student in testing his knowledge, or by the examiner in the examination. In discussing any one of these subjects, be prepared to give all the facts that bear upon it.

I

What reasons can you give for the late

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discovery of America? Why can we regard this late discovery as providential?

SUBJECTS FOR STUDY

1. The Norse voyages to America and results of same.
2. Ancient conceptions of shape and size of earth.
3. Circumstances favorable to discovery of America.
4. Story of Columbus and his voyages.
5. The naming of America.

SUGGESTIVE QUESTIONS

Numbers 7 and 10.

II

SUBJECTS FOR STUDY

1. Spanish explorers and their explorations.
2. Spanish policy and activities in the New World.

III

SUBJECTS FOR STUDY

1. Early English and French exploration in America.
2. The new era of English history and England's first Colonial attempts.
3. How Spain and France gave place to England in America.

IV

Note the motives back of English coloni-

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zation. Mark its small beginnings and its subsequent importance.

SUBJECTS FOR STUDY

1. Early English trading companies and their colonizing policy.
2. Story of Jamestown colony.
3. Story of Maryland colony.

SUGGESTIVE QUESTIONS

Numbers 13, 14, 15.

V

The settlement of New England was of great significance in the history of this country. How did religion enter in as a determining factor?

SUBJECTS FOR STUDY

1. Story of Pilgrims and Puritans.
2. Story of Massachusetts colony.
3. Story of Connecticut colony.
4. English history 1640-1660 and its influence upon the colonies.

SUGGESTIVE QUESTIONS

Number 5 under "Plymouth," and 2 under "Massachusetts Bay Colony."

VI

SUBJECTS FOR STUDY

1. The story of Dutch colonization in New York and the conquest by the English.

AMERICAN HISTORY

2. The Carolina colonies.
3. William Penn and his colony.

VII

Commercial rivalry between the nations led to the enactment of laws which later helped to bring on the American Revolution. The imperial policy of England is here outlined (pp. 87ff.). The economic, social, and religious life as given in this chapter must be thoroughly studied to understand the later developments. The relations with the Indians were not of the best and were a source of constant friction (pp. 98ff.).

SUBJECTS FOR STUDY

1. The navigation laws.
2. England's efforts at closer control of the colonies and the attitude of the colonists.
3. Colonial life—its economic, social, political, and religious conditions.
4. The Indians and their relations to the colonists.

SUGGESTIVE QUESTIONS

Numbers 5, 6, 7, 12.

VIII

French exploration and colonization was an important element in early American history. What might have been the consequence had France won in her struggle with England on the American continent?

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SUBJECTS FOR STUDY

1. Champlain as explorer and colonizer.
2. Other French explorers and their work.
3. A comparison of the French and English colonies in America as to character, location, and strength.
4. An outline of the wars between France and England in America.

SUGGESTIVE QUESTIONS

Numbers 2, 13, 16.

IX

Notice how early America became the melting pot of the nations.

SUBJECTS FOR STUDY

1. Growth of the colonies 1690-1760, character of the new immigration, and conditions of life.
2. English efforts at closer political and industrial control, and the attitude of the colonists.
3. The beginnings of Georgia.

SUGGESTIVE QUESTION

Number 3.

X

Write down each act and event which may be regarded as a cause of the Revolution. Where would you place the emphasis—in the economic, social, political, or religious realm?

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SUBJECTS FOR STUDY

1. Navigation laws: their character and purpose.

2. The Sugar Act, Stamp Act, Townshend Acts; the attitude of the colonies toward these, and their acts of resistance.

3. The first meetings of the Continental Congress.

4. The Declaration of Independence and the causes which led up to it.

SUGGESTIVE QUESTION

Number 18.

XI

Give six reasons why England failed to subdue the Colonies, and arrange these reasons in order of importance.

SUBJECTS FOR STUDY

1. The campaign of 1776.

2. The British campaign of 1777.

3. Foreign Aid and French Alliance.

4. Migration west of the Alleghenies.

5. Financial difficulties and plans.

6. British campaigns in the South in 1778.

7. Yorktown and the end of the war.

SUGGESTIVE QUESTIONS

Numbers 23, 24.

XII

The westward expansion noted in this

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and the succeeding chapters is of interest when viewed in connection with the work done on the frontier by the Methodist pioneer preachers.

SUBJECTS FOR STUDY

1. The forming of the new government—questions at issue, the solution, defects, and difficulties.
2. The winning of the West.
3. The Ordinance of 1787.
4. Foreign relations and financial problems.

SUGGESTIVE QUESTION

Number 3.

XIII

Study this chapter with the following question in mind: Why was the Constitution of the United States adopted? Read carefully Appendix, pp. 536-547. What obstacles had to be overcome before this new instrument of government could be ratified? What were the general conditions in the new nation in 1789?

SUBJECTS FOR STUDY

1. The adoption of the Federal Constitution: the need, the plans proposed, conflicts and compromises, the result, the ratification.
2. The nation in 1789.

SUGGESTIVE QUESTIONS

Numbers 9, 13.

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XIV

In estimating the greatness of the task which confronted Washington and the government, enumerate all the difficulties and problems that were awaiting solution. Bear in mind that practically all the machinery had to be created. In what way was Alexander Hamilton a savior of his country (218ff.). The beginning of the strict and the loose interpretations of the Constitution is significant. Note the statement of Bryce, pp. 221f. Here we have also the beginning of political parties.

SUBJECTS FOR STUDY

1. The beginnings of the new national government.
2. Financial problems and methods.
3. The rise of political parties.

XV

Observe how the new national government met the difficulties at home and abroad. Was Washington a good President? What were his strong qualities? Note the growing hostility between the parties and their two great leaders, Jefferson and Hamilton.

SUBJECTS FOR STUDY

1. Relations with France and Great Britain at the close of the eighteenth century; Jay's treaty.
2. The whisky insurrection.

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3. President Adams and the conflict with France.
4. Alien and Sedition laws.
5. Industrial prosperity.

XVI

Jefferson's administration is significant because it inaugurated the policy which tended toward State and local rights rather than toward a centralized national government.

SUBJECTS FOR STUDY

1. Jefferson and his position.
2. The Louisiana Purchase.
3. Western exploration.
4. The trade difficulties with France and Great Britain.

XVII

Compare this war with the Revolution in its causes, events, and results. Why were the Americans more successful at sea than on the land? Was the war beneficial?

SUBJECTS FOR STUDY

1. The war against Great Britain—causes, conditions in America.
2. Reverses on land and victories on water.
3. Land victories—the battle of New Orleans.

XVIII

After the War of 1812 our interest was centered primarily upon internal affairs

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until recent times. The growth and expansion in the decade beginning 1825 were steady despite the crisis of 1819. Any book on the Methodist pioneer preachers, for instance, *Nation Builders*, by Bacon and Wheeler, will be of interest and value here. See p. 284, reference 11. Fasten in mind the facts regarding slavery mentioned at the close of the chapter because of their significance in relation to later developments.

SUBJECTS FOR STUDY

1. The westward migration of 1812-1825.
2. Internal improvements.
3. The Missouri Compromise.

XIX

The events given in this chapter and in the succeeding two or three are not generally well known. They are important, however, and portray the calm before the storm. It is interesting to observe that the spirit of nationalism constantly grew, even though the specter of "State Sovereignty" began to forecast dissension. What acts and events fostered this spirit? Write down the steps leading to the final break. Monroe's foreign policy is of vital interest to-day because of its bearing upon our present relations.

SUBJECTS FOR STUDY

1. Purchase of Florida.
2. The Monroe Doctrine and events leading to it.

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3. President Adams: his election, his character, his policy.

4. Tariff laws, their character, why proposed, by whom supported and approved (pp. 271, 289, 293).

5. The election of Jackson and its significance.

XX

Why was the period of the "reign of Jackson" significant? What is your estimate of the Spoils System? What is meant by nullification? What was Webster's position? The rise of the Abolitionists hastened the coming of the crisis. In what way?

SUBJECTS FOR STUDY

1. Character of Jackson.
2. Development of the country during the administration of Jackson: transportation, industry, education, etc.
3. Jackson and the Spoils System.
4. Nullification.
5. Jackson and the national bank.
6. Van Buren; the panic of 1837.
7. Antislavery movements and leaders.
8. The presidential campaign of 1840.
9. Texas and its annexation.

XXI

SUBJECTS FOR STUDY

1. The Mexican War: causes, main events, conclusion.
2. Slavery in territories: the various positions. Parties in 1848.

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3. California, the controversies connected with her admission, the Omnibus Bill.

4. Fugitive Slave Act, and form of opposition.

5. Conditions in the South.

SUGGESTIVE QUESTIONS

Numbers 4, 5.

XXII

Write down the acts and events in this chapter which promoted sectional feeling. Which to your mind were the most important? What were the main issues in the election of 1856? What names are most prominent in the Golden Age of American literature? What issues and events brought Lincoln into prominence? Why was he elected?

SUBJECTS FOR STUDY

1. Controversies over Kansas and Nebraska.

2. Organization of Republican Party.

3. National development 1847-1857.

4. Controversies over slavery: Dred Scott decision, Kansas, Lincoln-Douglas debates, John Brown.

5. Parties and issues in 1860.

XXIII

Study carefully the authors' comparison of North and South, pp. 377ff. Follow the general campaigns of the North with their respective decisive battles. Page 390f.

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contains important matter on slavery. What was General Lee's aim in invading the North? Why did he fail?

SUBJECTS FOR STUDY

1. The views of North and South as to State sovereignty, and the grievances of the South.
2. Events and actions of North and South up to and including Bull Run.
3. Comparison of North and South: conditions and relative strength.
4. Foreign relations: the Trent Affair.
5. The western campaign in 1862. See also pp. 394ff.
6. Financial problems and policies.
7. The Emancipation Proclamation and criticism of Lincoln.
8. An outline of military events in the East.

XXIV

Describe the campaigns which brought the war to a close. What differences with Britain arose during the war and how were they settled? Observe how the true greatness of Lincoln shines out amidst burdens and difficulties, opposition, and slander. See his Second Inaugural, p. 409. What elements and measures contributed to the success of the North?

SUBJECTS FOR STUDY

1. Governmental policy in 1863.
2. The attitude of foreign nations.

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3. The political campaign of 1864 and its results.

4. The campaigns of Grant and Sherman in 1864-1865: Grant's plan, early failures, Sherman and Sheridan, Sherman's march, Lee's surrender.

5. Reasons for the defeat of the South, and results of the war.

6. Lincoln's death: the loss to the South as well as the North.

XXV

Another sad period of American History, the period of reconstruction after the war. Try to picture to yourself the conditions in the South. Note the mistakes that were made by the North. Note Lincoln's attitude toward the South, the policy finally adopted, the results (pp. 425ff., 430 ff.).

SUBJECTS FOR STUDY

1. Conditions in the South and Lincoln's plan.

2. Johnson and his policy.

3. Southern views and Northern views on treatment of Negroes.

4. Republican reconstruction measures: Civil Rights Bill, Fourteenth Amendment, Act of 1867, Fifteenth Amendment.

5. The contest between President Johnson and Congress.

6. Carpet-bag government and Southern opposition, the force laws, and the overthrow of the carpet-bag regime.

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XXVI

The value of arbitration is demonstrated in the nation's foreign policy. The far-reaching effects of the war are seen in the condition of various industries.

SUBJECTS FOR STUDY

1. Foreign relations: Alaska, Mexico, Treaty of Washington.
2. Industrial conditions and financial policies after the war.
3. The campaign of 1876.

XXVII

America developed into a great industrial nation in the period beginning 1866. But with this development came momentous social changes. A knowledge of this period is necessary to an understanding of present problems. The labor question becomes a national issue.

SUBJECTS FOR STUDY

1. Industrial development and labor conditions, and the Granger movement.
2. Monetary problems.

XXVIII

The victory for civil service is one of the most encouraging signs of the times. The tariff issue began to control the attention of politics. What are the arguments for high tariff? Low tariff? Pan-Ameri-

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canism comes into being, pp. 470f.; also the great trusts, and antitrust legislation, pp. 472f. Do you think that the western Indians were justly treated?

SUBJECTS FOR STUDY

1. The campaign of 1880. Civil Service Reform.
2. The campaign of 1884 and President Cleveland's record.
3. Railroad legislation and the Interstate Commerce Commission.
4. The tariff issue 1884 to 1890.
5. Blaine and his foreign policy.
6. Industrial combinations and trust legislation.

SUGGESTIVE QUESTIONS

Numbers 3, 4, 5, 8.

XXIX

SUBJECTS FOR STUDY

1. Agricultural conditions and the People's Party.
2. Monetary problems and policies, 1890-1897, and the campaign of 1896.
3. Foreign policies of Cleveland.
4. Developments in invention and industry.
5. The Chicago strike; the Wilson Tariff Bill.

SUGGESTIVE QUESTIONS

Numbers 1, 12, 13.

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XXX

Name the causes of the Spanish-American war. Was the United States justified in resorting to arms? What were the results? Observe references 6 and 7 on p. 506.

SUBJECTS FOR STUDY

The Spanish-American War: causes, events, results in Cuba and the Philippines.

SUGGESTIVE QUESTION

Number 6.

XXXI

What ushered in the prosperous era? In what way did the Spanish-American war influence our foreign policy?

SUBJECTS FOR STUDY

1. The elections of 1900 and 1904.
2. The new foreign policy—Hay and China.
3. The Panama Canal.
4. Industrial expansion and problems of industry and labor.
5. Southern progress.
6. Reforms and progress in industry and politics.

SUGGESTIVE QUESTIONS

Numbers 3, 4, 6, 7, 18.

REQUIRED WRITTEN WORK

Write papers of from 500 to 1,000 words

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each upon any five of the following topics. The material for these papers can be found in the book. When in need of guidance refer to the Index at the end of the volume. If at all possible, consult other books for additional facts. The questions and suggestions which are added to these topics are intended as an aid to the student.

1. Providential Aspects in the Early History of America. Consider the time of discovery, the character of the settlers, the dominant influence of Protestant England as over against other colonizing forces.

2. The American Revolution: Real Issue, and the Causes of American Success.

3. The Strength and the Weakness of the National Government Organized in 1789. In what condition were the colonies under the Articles of Confederation? What effect did this have upon the new national government? Why was the Constitution adopted? Emphasize the fact that the new government had very little machinery to start with; that it was starting out upon an unbeaten path; that many people were skeptical about the rights of a strong central government; that provincialism and the rights of each colony were strong obstacles to surmount. The great personality of Washington was a potent factor making for success. The genius of Hamilton and the democracy of Jefferson must also be noted.

4. History of Negro Slavery in America. Its origin and growth. Why did it spread so rapidly? Why in the South rather than

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in the North? How did the question of slavery affect politics before the Civil War? What efforts were made before the war to free the slaves? When did they become free?

5. Reconstruction After the Civil War. What were the problems in the South after the war? What was the government's attitude? What evils crept in? How were the difficulties finally settled?

6. The Influence of Religion in the Discovery and Development of America. What had religion to do with the discovery and colonization of America? Why do we have more religious toleration in the United States than in most other lands? Observe that America was the first land where there was separation of Church and State on any large scale. What effect did this have on the religious life of the people?

7. The Industrial and Political Problems of the Present Era. State and describe the principal problems according to your judgment. Besides the facts given in the textbook the student may obtain valuable material from current papers and magazines. What should be the attitude of the minister toward politics? What should be the attitude of the church toward the labor problems?

LIFE OF JOHN WESLEY

WINCHESTER

Professor Caleb T. Winchester was one of the best known and ablest teachers of English literature in the country. In 1919 he completed a period of fifty years of service at Wesleyan University. He was the author of a number of valuable works, his *Principles of Literary Criticism* being of special interest to the preacher. He was a member of the joint commission which prepared our present hymnal.

Many lives of Wesley have been written. Most of these have dealt almost wholly with Wesley as the founder of Methodism, and rightly so. Such a life we shall study in this Course, namely, that which is given with great detail and much interest in the first two volumes of Stevens' *History of Methodism*. Professor Winchester's *Life* is different. He aims primarily to set forth Wesley the man, to give us a faithful and lifelike picture of his personality. For this task Professor Winchester was fitted by his knowledge not only of Methodism but of all that eighteenth century life in which Wesley moved; and this knowledge he used effectively to bring out the significance of his subject. Wesley's limitations are frankly set forth, but this frank treatment makes only the more striking the author's

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appreciation of the great leader and his tribute to him.

COMMENTS AND SUGGESTIONS

A few comments and suggestive questions are added below. The Roman numerals refer to the chapters of the text. Before beginning the study of this book the student should have read the "General Suggestions for Students" in this volume of *Directions and Helps*.

I. Before beginning your study, read the last few pages, p. 287 to the close. In your study of Chapter I note all those influences which molded Wesley's character. Which do you think were the most potent?

II. Further elements in Wesley's preparation for his life-work are given in this chapter. Make a note of such influences, placing those foremost which you deem most important. What was the defect in Oxford Methodism which distinguished it from later Methodism, pp. 25, 33? What is the author's estimate regarding Wesley's success in Georgia? Consider how much of Wesley's failure was due to his own state of religious experience, and his defective conception of the Christian religion.

III. The experiences of the crucial year—1738-1739—offer an explanation for the marvelous success of Wesley. Get at the real meaning of his vital religious experience. Must we draw the conclusion that he had not been a Christian before? State your reasons. What did the Moravians teach Wesley that he did not know before?

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Note carefully the author's comments on pp. 56, 57, 70.

Wesley did not call a committee and say: "Go to, let us organize a church." Observe the simple and spontaneous beginning of his work, 1739. He is led step by step, having implicit faith in the divine guidance. He had no comprehensive plan to start with; others frequently broke a pathway for him. Whitefield, for instance, anticipated him in outdoor preaching.

IV. What causes can you assign for the rise of Methodism? Do you think that the movement would have developed as it did had the English Church been able adequately to meet the needs, social and religious, of the time?

The foundations of Methodism were not all laid at the beginning, but the general trend of the movement was given. Note the two conflicts that occurred at this early period.

V. The extension of the work begins to foreshadow the future conquering missionary church. The philanthropic spirit is not lost in evangelistic zeal. Note the founding of the Newcastle orphanage. How did Wesley superintend the work? How did he multiply his usefulness? Note his remarkable record of travels, p. 117, and of preaching, p. 119. What opposition did he encounter: within the church? outside the church? Give the details. How did Wesley meet the various kinds of opposition? What charges were brought against the Methodists?

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Give your reasons why such a movement as Methodism in its early days was bound to meet with opposition. Observe that Wesley was forced to employ lay preachers. Did he act within his rights? Note the story of the first "Conference." Here is the beginning of one notable feature of Methodism. What does it mean when we say that Wesley himself was the Conference? Did he use his power unwisely?

VI. In this chapter we are brought closer to the man himself. Observe how lonely he must have been notwithstanding his numerous associations. Why was this so? With other men it is often necessary to go into their private life in order to find the real man. With Wesley, it is the public life where the real man is to be found.

VII. This chapter brings very important material relating to the Methodist movement and Wesley's share in directing its future course. The author states that dissension among Methodists increased with the gradual abatement of opposition from without. What were the causes of these internal dissensions? What dangers lay near in the emphasis upon the doctrine of sanctification? The "Plain Account" in this Course gives Wesley's teaching. What was the real issue in the great Calvinistic controversy?

The author presents an interesting discussion on Wesley's general attitude of mind as to differences in religious belief. Was he too liberal in his views? Give your reasons. Observe the notable contribution

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made by Wesley to popular education and literature. Would he have been in sympathy with our modern Sunday school movement?

Should a Methodist minister be interested in politics? Note the incidents in Wesley's life which illustrate his attitude. Was he right in his opinions concerning the American Revolution? What is said in explanation of his attitude?

With page 236 we are introduced to the "climacteric" year of Methodism. Study the following pages very carefully, for they contain facts of the utmost value. The author gives us the plain account of Wesley's much criticized actions. And the facts of history seem to bear out this account rather than that presented by some Anglican historians of High Church views. Because of the significance of this part of the history of Methodism the student ought to consult the second volume of Stevens' *History of Methodism*, chapters VI and VII.

How did the movement in America affect Wesley's action in England? What does the author say in regard to the perpetuation of the Wesleyan organization? Why can Asbury be called a second Wesley, or the founder of American Methodism? Study carefully the author's account of Wesley's ordinations, and of the criticisms of his action. Wesley was a member of the Anglican Church to the day of his death. Give the reasons, as they appear to you, why Wesley wished to keep

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his movement within the Church of England.

VIII. There is very little in this chapter needing comment further than that which the author has given. We have pleasing reading before us as we go with Wesley into his ripe old age. He was more fortunate than many great men—he saw the fruitage of his labors. The fine touches given in this chapter furnish us with a beautiful picture of the grand old man. As few men in the history of the world, Wesley came to his death as to the peaceful end of a perfect day.

IX. With all the facts of this wonderful life before you, do you agree with the author's estimate of the man? Write down Wesley's strong qualities in the order of their importance. Then place over against these the defects which might be charged against him. Is it true, as one writer suggests, that they were defects of the head rather than of the heart?

Why did Wesley not indulge his scholarly tastes more fully? His is a fine example to set before the minister who prefers to read in his library rather than to go out among his people in self-sacrificing toil. Yet note how persistently he kept up his studies.

How does Wesley's century help to explain him? He was ahead of his century, but he was also a man of his times. How do you explain his mastery over men? Did he abuse that power?

Where does the author place the main

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emphasis in his character sketch? What place does he give him in history? Read Chapter XII, Book VI, Vol. II, Stevens' *History of Methodism*, and compare it with this chapter.

QUESTIONS FOR STUDY

The following questions will help you in your review of the book and in preparation for examination. Note that the questions are somewhat general. In preparing for them it will aid you, first, to study carefully the material in the book bearing upon the question, then to make an outline of this material, and finally to test your ability to reproduce it. The Roman numerals below refer to the chapters of the book.

I. Describe Wesley's home life, the character of his parents, and the early influences that surrounded him.

II. 1. Describe Wesley's life at Oxford, his friends, and activities there, noting especially his religious life and what influenced it.

2. Describe Wesley's life immediately after leaving Oxford.

3. Give a full account of Wesley's trip to Oxford: his purposes, activities, friendships, difficulties, and failures. Note the status of his religious thought and life at this time.

III. 1. Describe Wesley's relations to the Moravians and his religious experiences after the return from Georgia.

2. Describe the Fetter Lane Society.

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3. Describe how Whitefield and Wesley began the work of open-air preaching.

IV. 1. Describe the social and religious conditions in England at this time.

2. Describe the early work in Bristol and London.

3. Tell the story of the beginnings of Methodism as a distinct movement, and the separation from the Moravians.

4. Describe the need of helpers and the work of the lay preachers.

5. Discuss the Calvinistic controversy and the relations of Wesley and Whitefield.

V. 1. Tell of the beginnings of the work in the north.

2. Describe Wesley's work as an itinerant and the character of his preaching.

3. Tell the story of the beginning of the "conferences," their character, and the character of Wesley's helpers.

4. Discuss the early opposition to Methodism, the various forms of persecution and attack, and the reply of Wesley to his critics.

VI. 1. Tell about Wesley's home circle and friends.

2. Tell of his women friends (note also pp. 34ff.), and his married life.

VII. 1. Discuss the teaching of sanctification and the controversies in this connection.

2. Describe fully the Calvinistic controversy.

3. Discuss Wesley's liberality and breadth of spirit, noting his attitude upon questions of religious opinion and recreation, his in-

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fluence in matters of ethics, his relation to education and literature, and his interest in music.

4. Describe his interest in politics, his participation in the same, and his attitude toward the American colonies and their cause.

5. Discuss the attitude of Wesley in the matter of his own relation to the Church of England and that of his followers; consider his position and action with reference to the organization of Methodism in America as an independent body.

VIII. Describe the last years of Wesley, his popularity, his last labors, and his death.

IX. 1. Discuss the personal character and spirit of Wesley.

2. Describe his habits and position as a student and thinker, and his relation to the spirit of his age.

3. Describe his character as seen in his personal religious spirit, his relation to men, and his work for mankind.

REQUIRED WRITTEN WORK

Write at least five hundred words upon each of the subjects indicated below, and hand in to the examiner as directed by him.

1. Describe the influences which helped to mold the young Wesley up to the year 1739.

2. Describe the course of Wesley's religious experience up to 1739.

3. Discuss the need of the Wesleyan revival and what that revival accomplished in England.

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4. Write a description of the character of Wesley. In doing so, try to find out the most important traits of his character and personality. Your picture should be life-like and at the same time should help to explain Wesley's remarkable work.

5. State what help this book has given you by way of inspiration and ideas. Write down the most important thoughts or suggestions which you have gained.



PLAIN ACCOUNT OF CHRISTIAN PERFECTION

WESLEY

The *Plain Account of Christian Perfection* is a difficult book for the student to summarize. Mr. Wesley does not give a single account of his subject, but rather a number of accounts. In the course of time and on various occasions he had set forth his position upon this subject again and again. These various expositions he combined in this little treatise. As a result there is a great deal of repetition, and a simple outline of the argument is hard to give. The book itself contains a brief summary, or outline, of the teaching on pp. 140-143.

Instead of trying to give an outline of the whole book, the student might find it more helpful to give the summary of the teaching of Mr. Wesley under certain heads.

1. How Mr. Wesley himself came to believe in this doctrine.

2. The description of a perfect Christian as given in "The Character of a Methodist."

3. What this perfection does not mean.

4. What this perfection does mean: as

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to spirit, as to life, as to salvation from sin.

5. Some of the principal Bible passages cited by Wesley.

6. The way in which Christian perfection is attained.

7. Some of the dangers against which warning is given.

Prepare some such outline of the principal points. Then state under each head the essential teaching of this book. After you have done this, see whether you can recall the points of your general outline. Then find out whether you can state the important facts under each point from memory.

Observe that the required paper on this book is not to be handed in, but is to be written as part of the examination to be taken at the time set by the examiners.

SELECTIONS FROM THE WRITINGS OF THE REV. JOHN WESLEY, M.A.

WELCH

THE VALUE OF THESE WRITINGS

These Selections from the Writings of the Rev. John Wesley were first issued in 1901. The editor, Bishop Herbert Welch, prepared this new edition at the special request of the Commission on Courses of Study, inserting a number of sermons in addition. Here are gathered together some of the choicest materials from a man who deserves to be studied by all who are interested in the Christian faith and the story of its spread.

For Methodists these writings have particular significance. Their value is, first of all, historical. Here we get back of the opinions of biographers and historians and read the original documents which show us the beginnings of Methodism. Never was any great church movement more closely identified with its founder than in the case of Methodism. We must start with Wesley's own writings if we are to understand Methodism. The reading of these Selections should go hand in hand with the study of the Life of Wesley by Professor Winchester.

Second, these writings have for us a doc-

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trinal value. Here are set forth in Wesley's own clear and well-ordered manner the truths that Methodism emphasized. Methodism did not begin as a movement of doctrinal reform. Wesley had no fault to find with the doctrines of the Church of England. Even with Calvinism Wesley did not wish controversy so long as it did not interfere with the proclaiming of the full gospel. But here is the heart of the matter: Methodism had a message. Arminianism began in Holland with a theological discussion in opposition to Calvinism. So long as it remained a mere theology it had little influence in the world. In Methodism it became a message and a life. The message was not new. Wesley did not invent it. "If I am a heretic," he writes, "I became such by reading the Bible." From Paul and from Luther in particular did these central truths come. The saving grace of God is free to all; religion is not a creed nor an institution, but a living experience of fellowship with God; holiness is what God asks of all men and what he will give to all. These three great truths, of a religion that was free and vital and holy, Wesley constantly proclaimed. They were not novel ideas, but the emphasis of Methodism on these was new. And in these writings of Wesley we get that emphasis. It is important that we study our Articles of Religion, but for the distinctive emphasis of Methodism, its warm, strong gospel message, we turn to these pages.

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There is a third interest that these writings should have for us, and that is in the inspiration and help that they bring. It will be well to mark the passages that seem of special interest or value, and to make note of them in the fly leaves so that they can be easily found for later reference.

WESLEY'S LIMITATIONS AND STRENGTH

It must not be supposed that Wesley is set up here as a standard of infallible doctrine. Bishop Welch has made his range of selections wide and representative. It will not be surprising, then, if we find an occasional point that suggests that this great man had his limitations also. In some regards, Wesley was very conservative. So to the very last he protested against the idea of English Methodists separating from the Anglican Church, and saw only ruin in so doing. He had very little sympathy with the movement of democracy that was already stirring England at that time. He alienated many by defending England's course against the colonies, after having first expressed his sympathies with the latter. Nor did he desire any democracy in the church (see pp. 366f., 373f., 384). In his "Thoughts Concerning the Origin of Power" this anti-liberal position is expressed. See Winchester's *Life of Wesley*, pp. 221 to 235, on this matter. It would be hard too to find any Methodists to-day who would accept Wesley's belief of the perpetual virginity of Mary as expressed on page 305;

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that is, the idea that the brothers of Jesus mentioned in the Gospels were not the children of Mary, but that the latter remained a virgin all her life.

These are the lesser matters, however, and the very conservatism of Wesley, especially in practical matters, made possible the permanency of the great results of the Methodist revival. The reading of these writings bears in upon one more and more the marvelous spirit of this man so peculiarly endowed for the special task to which God called him. This careful, practical, conservative leader surprises us again and again by his modernness and liberality. And always he expresses his opinions clearly, outspokenly, courageously. His liberality is never recklessness, however. He loved the old, indeed, rather than the new as such, but he had the courage to follow the true as he saw it. And the secret of his tolerance and breadth of view in matters of opinion lay not in religious indifference, as so often to-day, but in the fact that he saw what was really vital in Christianity and laid the stress upon that.

A very interesting study of Wesley is Wesley as Sociologist, Theologian, Churchman, by Professor J. A. Faulkner, of Drew Seminary. The volume is one that each student might well secure (Methodist Book Concern). Very suggestively Dr. Faulkner points out the driving interest in Wesley's heart and the real core of Methodism. On the one hand is Wesley the

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churchman, holding just as far as he can to the Church of England, to its doctrines and forms, its sacramentarianism, and all the rest. On the other hand is Wesley the Methodist, knowing that the one thing that counts is a new life with God wrought by the Spirit of God through the work of preaching. The latter is the real Wesley and the one that appears in these writings. In harmony with this conviction of Wesley, we find that early Methodism as a movement centered in two great features: the work of the preacher (which meant lay preaching at first) and the organization of societies. Preaching and fellowship—these were the outstanding marks of Methodism.

SUGGESTIONS AS TO STUDY

Let the study of these Selections go hand in hand with that of the Life of Wesley or follow the latter.

Read with care Bishop Welch's Preface. Note the ten topics for special study that are given below. Read with pencil and paper at hand, and after each topic note down the references that you find bearing upon it. The Index at the close of this volume may give you some additional aid.

When you have finished this reading, take up the study of each topic separately. Look up the references again and then arrange your material in order. It will help if you will make an outline of what you would write upon each of these topics, or write out your statement in full. The ex-

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aminer will give you five of these topics to write upon for your examination.

THE THREE DIVISIONS

Note that the book contains three main divisions, the Sermons, the Treatises, and the Letters. Before reading the sermons note what Winchester says (Life, pp. 120-124). Read also Wesley's own remarks on his style (pp. 13, 261), and the comments in the Preface. Some of the doctrinal sermons concern controversies that have nearly died out, like the criticism of Calvinism in the sermon on "Free Grace." But this is historically important to understand. A sermon like that on "The New Birth" shows Wesley's clear, discriminating way of setting forth a great truth. A number of the sermons illustrate the practical character of Wesley's preaching. Religion meant righteousness with him, and he is not content with vague exhortation, but brings home the Christian demand in most definite manner. The sermon on "The General Spread of the Gospel" is a good antidote for the current premillennialism which has lost faith in the power of the gospel and thinks that the kingdom can be brought in only by catastrophe and revolution. Wesley knows a better way (see p. 160ff.).

Note that the Treatises, which form the second division of this book, concern themselves largely with two themes, the nature of true religion and the defense of Methodism. And these two often merge into

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one another, for when he describes "The Character of a Methodist" he is simply setting forth his ideal of a true Christian. These writings show how far Wesley was removed from that fanaticism of which he was so often accused. Never was man more ready to set forth the reasoned grounds for his actions and his faith. His conciliatory manner is well shown in his Letter to a Roman Catholic. That he could wield a sharper pen is shown by his Letter to the Rev. Mr. Downes. This letter well illustrates the charges brought against Methodists at that time. But in their main part these treatises show Wesley's chief concern, to set forth in vital practical fashion the nature of true religion.

It needs an attentive reading to appreciate the Letters, which form the third division of this volume. They are, many of them, like kodak pictures, giving us intimate glimpses of his character, his opinions, and his problems. Now he exhorts one of his preachers: "Scream no more, at the peril of your soul" (p. 379). (And who but Wesley could have written the last paragraph of this letter?) Now he reveals the problems that face him (p. 351ff.). Of great historical importance is the letter to the Methodists in America (p. 388), and with this may be compared the note to Asbury (p. 394), and the footnote on the next page. The letter on page 383f. shows Wesley's conception of his own authority; that on page 373 indicates his purpose to find a successor who should wield the same

DIRECTIONS AND HELPS

power. Especially interesting and appealing are the last letters, from page 395 on, written by Wesley at the age of eighty-seven and eighty-eight, with the footnotes given (p. 396).

TOPICS FOR STUDY

At the examination, five of these topics will be given you to write upon. At that time the student will not, of course, have the volume of Selections at hand for reference. To aid in the preparation, some references and suggestions are given below in connection with these subjects. But the student should depend upon his own material as found in his reading.

1. *The Character of Wesley's Preaching as Indicated by his Sermons.* See references given above.

2. *Wesley's Teaching as to Faith and Grace.* See pp. 17ff., 30ff., 320f. Note especially the opposition to Calvinism with its election and predestination, and the assertion of a grace free to all and of man's freedom and responsibility.

3. *Wesley's Teaching as to the New Birth.*

4. *Wesley's Conception of True Religion.* The reference here is to personal religion, and the subject might be put, What is a Christian? There is abundant material on this subject which was so vital to Wesley. See pp. 61ff., 112ff., 139ff., 172, 205, 292ff., 308f., 312ff., 378.

5. *What is Methodism According to Wesley?* The answer will be found

SELECTIONS FROM JOHN WESLEY

largely in studying Wesley's defense of Methodism against its accusers and his accounts of its origin and work. See especially the first four of the treatises.

6. *Wesley's Liberality*. Note Wesley's tolerance in matters of theological opinion and religious forms. Observe the fine spirit in his "Letter to a Roman Catholic." Read Winchester's Wesley, pp. 209ff. What is the difference between true liberality and false? Was Wesley's liberality due to indifference? What were the great interests about which he was vitally concerned? Among other passages note pp. 106ff., 172, 175, 228 (note), 292ff., 303ff.

7. *Wesley's Ideas on the Ministry and its Training*. See pp. 262 to 286, and do not fail to note the suggestions given here and there in his letters.

8. *Wesley's Teaching as to Money, its Use and its Perils*. See pp. 103ff., 74ff.

9. *Wesley's Position as to the Relation of the Methodist Movement to the Church of England*, and his reasons for agreeing to an independent Methodist Church in America. See pp. 287ff., 388ff., and elsewhere.

10. *The Character of Wesley as Revealed in his Writings*.



BIBLE BIOGRAPHY AND WRITTEN SERMON

THE BIBLE BIOGRAPHY

The examination in the Bible Biography is intended to test the student at two points: (1) his knowledge of the Bible; (2) his ability to reproduce what he knows of the Bible, setting it forth in clear and ordered fashion and in good English. At the time of the examination the student will be required to write upon one of the four subjects assigned in the Discipline, but the examiner is not to announce in advance which subject it is to be.

In preparing for this examination the student should first read carefully all the Scripture that bears upon his subject or that is assigned. He should use no other book except the Bible, and should include only the facts that are given in the Bible. After the careful reading, let him note down all the facts concerning the character whom he is studying. Arrange these facts in order of time, so far as possible. Divide each life into chapters, or periods.

Such periods can easily be found with Moses and David and Paul. It will be somewhat more difficult in the life of Jesus. The following suggestions are therefore made. Note that Mark tells first of a

DIRECTIONS AND HELPS

longer ministry in Galilee, during most of which time Jesus is very popular. Then comes a period (Mark 8. 27 to 9. 29) when Jesus and his disciples leave Galilee and go to the north, a time in which two especially notable events take place. In the third period might be included the time from the return to Galilee, which was apparently for only a passing visit (Mark 9. 30), until, by way of the road that went down on the other side of the Jordan (Mark 10. 1), Jesus at last comes to Jerusalem. And so one comes to the last week with his death and resurrection. Do not use facts taken from the other Gospels or from lives of Christ.

After such preparation, test your ability to write out the life of each of these characters. You will find that some such outline for each as suggested above will be absolutely necessary for this work. The careful preparation of this work will be found of great interest as well as of permanent profit to the student. It will make plain the difference between the ordinary careless reading of the Bible and that careful reading by which one gets hold of the thought, retains it in mind, and is able to reproduce it.

THE WRITTEN SERMON

The student is advised to hand in a sermon of which he has made actual use. In such case state when the sermon was preached. Hand in also text, subject, and outline of the sermon.

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